Vol. XXXVI No. 4

The Quarterly Journal of the Mythic Society

APRIL 1946

PUBLISHED BY THE MYTHIC SOCIETY
AT THE DALY MEMORIAL HALL, CENOTAPH ROAD, BANGALORE CITY.

America $ 1·30 India Rs. 2-8-0 Foreign 4 Sh. 8d.

CONTENTS

PAGES

The Religious Policy of the Wālājāhi Nawwābs
BY PURAVRITTAJYOTI K. R. VENKATARAMA AYYAR ... 181—190

The Pravāsin (Traveller) in Sanskrit Literature
BY S. V. SRINIVASA RAGHAVACHAR, M.A.... 191—202

Nyāyabhāskara of Anantārya
TRANSLATED BY M. B. NARASIMHA IYENGAR, M.SC. ... 203—216

Ethnology for India
BY INDU BHUSHAN GHATAK, B.A., M.R.A.S.... 217—221

Studies in Plant-Myths—New Series No. XIII. On Plants as Life Tokens in Folk Tales
BY THE LATE PROF. SARAT CHANDRA MITRA M.A., B.L. ... 222—225

Reviews :

The Glory that was Gurjaradesa, Parts I & III; Modern Indian Culture; Studies in the Ancient History of Tondamandalam; The Racial History of India; Nyaya Kusumanjali; The Dream of Ravan; A Glossary of Philosophical Terms; Dandanīti of Kesava Pandita; Sri Pancharatra Raksa of Sri Vedantra Desika; Samurtarchandhikarana (Atri Samhita); Nimbarka School of Vedanta; Rasaratnapradipika; Ristasamuccaya; Tirukkural Kamattupal. 226—242

The
Quarterly Journal
of the
Mythic Society

Vol. XXXVI] APRIL 1946 [No. 4

THE RELIGIOUS POLICY OF THE WĀLĀJĀHI NAWWĀBS *

By Purāvrittajyōti K. R. VENKATARAMA AYYAR

SINCE 1698 the Carnātic north of the Coleroon had been under Muslim rule, and was governed by an Arab family of the *Nawāyat* clan. They had neglected to pay the Niẓām, the homage and tribute due to him as the representative of the Moghul Emperor in the South. Chanda Sāhib's seizure of Trichinopoly in 1737, the invasion of Arcot in 1740 by the Marāṭhās who slew its Nawwāb Dost Ali, and the assassination of the next Nawwāb Safdar Ali threw the whole province into anarchy. Āṣaf Jāh, the great Niẓām-ul-Mulk, re-established his authority at Arcot and installed his agent Anwarud Dīn as its Nawwāb, who governed the country through his sons, Maḥfūẓ Khān and Muḥammad Ali Khān. When Chanda Sāhib slew Anwarud Dīn at Ambūr, confusion again prevailed until after the close of the first Carnātic war, Muḥammad Ali became the Nawwāb. By the peace of Paris (1763), he was recognized an independent prince, and by the Treaty of Allahābād,

* Read at the Eleventh All-India Orientale Confrence.

Clive secured from Shāh Ālam a grant exempting Muḥammad Ali from his traditional dependence on Hyderābād, and the conferment of the title of *Nawwāb Wālājāh.* The independence of Wālājāḥī rule continued under Umdatul-Umarā Wālājāh II ; but his successor Aẓimud Dawla was reduced to the status of a titular prince with a pension. Our survey, therefore, comprises only the reigns of Muḥammad Ali Wālājah I and Umdatul-Umarā Wālājāh.

THEIR RELIGIOUS BELIEFS

Muḥammad Ali Khān was never remiss in his daily prayers and ablutions. In addition to the daily five obligatory prayers, he never missed the *jumma* prayers and those on the *id* days. He scrupulously observed the fasts. He set up every year the standards of *taziya* [1] in honour of the Imām Ḥuṣayn. His veneration for the holy places of Islam was very remarkable. Every year he despatched the *Safīnatullāh* and the *Safīnaturrasūl*, two pilgrim ships to Mecca and other holy places, laden with victuals and money for distribution among the pilgrims and the residents there. He assigned the *maḥṣūl* of Porto Novo and other taluks on the east coast to defray the cost of this charity. [2] He built the illuminated dome over the *dargāh* of Ḥaẓrat Sulṭān Sayyid Bābayya Natthar Walī at Trichinopoly and endowed it with lands. It is believed that the dome of the *dargāh* at Paḷḷivāśal in the Pudukkōṭṭai State was the gift of this Nawwāb. He "considered himself fortunate" when he visited the *dargāh* of Ḥaẓrat Sayyid Abdul Qādir of Nāgore. Many fine mosques in South India owe their origin to Muḥammad Ali ; the most famous of them is the *Masjid-i-Muḥammadi* at Trichnopoly. After he took up his residence at Madras, it was his practice to decorate his palace for seven nights from the eleventh to the seventeenth of the month of *Rabīuth-thānī* and adorn it with banners in the name of Ḥaẓrat Maḥbūb Subḥanī [3], a descendant of the Holy Prophet. On these occasions, he admitted people as

---

1. *Tūzak-i-Wālājāhī*. Vol. I. P. 8.
2. *Ibid*. Pp. 12-13.
3. He considered himself a slave of Hazrat Mahbūb Subhani. (*Sawānihāt-i-Mumtāz-40*). Pulivalam in the modern Taluk of Musiri in the Trichinopoly district is considered holy, as it is supposed to have been visited by Hazrat Mahbūb Subhanī.

his disciples and gave them spiritual initiation. During this celebration in 1209 A.H. (1794 A.D.) he initiated his son Umdatul-Umarā into the *Chishtiyya* religious order [4].

His reverence for his faith made him change the names of the important towns in South India. Arcot was named *Muḥammadpūr;* Trichinopoly, *Nattharnagar* after Ḥazrat Natthar Walī; Tanjore, *Qādirnagar* after Ḥazrat Sayyid Abdul Qādir, the Saint of Nāgore; Ramnad, *Walīnagar*; and S'ivagaṅga *Husaynpūr* [5]. It was at his express desire that on his death his coffin was interred for some time under the vault of Ḥazrat Dastgīr Sāḥib Sāwī in San Thomè at Madras, and was later removed to Trichinopoly where it was finally buried in the *dargāh* of Natthar Walī [6].

Umdatul-Umarā also observed punctiliously the daily prayers and all other religious observances. It is belived that he had definite leanings to Shīaism. He consistently observed the celebrations in the month of *Muḥarram*. We have, however, his confessions to Mavlāna Abdul Alī Sāḥib sometime before his death that he never deviated from Sunnism, the faith of his ancestors [7]. He shared his father's veneration for holy men and their *dargāhs*, and the *Sawānihāt-i-Mumtāz* [8] mentions the liberal donations that he frequently made to them.

RELATIONS WITH NON-MUSLIMS

The members of the Royal family and Muslim noblemen held high offices. They were the principal *sardārs* and *nāibs*.

Public Service

Non-Muslims were not, however, excluded from these high offices. In fact considerations of religion or community do not seem to have influenced appointments to the public service. Rāja Sampat Rāi, a Kāyast by birth, who was the *dīwān* of the Nawwāb Anwarud Dīn, continued to have influence over his son Muḥammad Ali. It was with the help of Bāhuganji, a Gujarāti money-lender whom Muḥammad Ali took into his service, that he was able to pay three lakhs or rupees as *pēshkash nadhr* to his father to secure

---

4. *Sawnihāt-i-Mumtāz*. Pp. 13-15.
5. *Tūzak-i-Wālājāhi*. Vol. I. P. 60.
6. *Sawānihāt-i-Mumtāz*. P. 40.
7. *Ibid*. Pp. 179-80.
8. *Ibid*. pp. 141-3.

the *nizāmat* of Trichinopoly [9]. Charles Binny who came to India in 1769 was Secretary to Muḥammad Ali Wālājāh from about 1779 to 1792, [10] and was succeeded in that post by William Abbott. [11] Rāi Manulāl, another Kāyast, became the *mīrmunshī* or Chief Secretary in the Nawwāb's Secretariat [12]. Rāi Gaṅgā Bashan, also called Bashan Dās, who was in the service of Anwarud Dīn, when the latter was in charge of Chicacole, became treasurer after Anwarud Dīn's death. [13] Maṇu Lāl, a *munshī* of Anwarud Dīn, rose to eminence in the reign of Muḥammad Ali and got the right to ride an elephant and the title of *Rāja*. [14] Muḥammad Ali's first manager of the *subāh* comprising large parts of the modern South Arcot district was one Ananta Dās (Ananda Lāl Dās ?) who had long served under his father Anwarud Dīn. One of Ananta Dās's successors was a son of the Nawwāb, who was removed at the end of a few months in consequence of a report by his deputy, Rāyōji, that he neither understood nor took any interest in his work. Rāyōji, who succeeded him as manager, carried out a survey of the district. His standard land measurement called the *gunta* is still the ordinary standard of measurement adopted by the ryots among themselves, and his grain measure called the *Rāyōjikalam* is still adopted in many villages in the district. In 1774, the Nawwāb rented the whole *subāh* to him for the enormous sum of thirteen and a half lakhs of pagodas [15]. During the temporary occupation (1773-76) of the Hindu State of Tanjore by the Nawwāb, he appointed Nārō Paṇḍit, well-known as Dabīr Paṇḍit, who was in the service of Rāja Tulsāji, to complete the settlement of the kingdom begun by him in the time of Tulsāji [16]. Dabīr Paṇḍit made a settlement, the result of which was greatly increased assessment, called the *Dabīr Muri*. It is recorded that during his residence at Madras, Muḥammad Ali had in his personal service forty-two Hindu officials [17].

---

9. *Tūzak-i-Wālājāhi*. Vol. I. P. 131.
10. *Vestiges of Old Madras* Vol. III Pp. 234n, 425n, 561n.
11. *Ibid*. Vol. III. P. 425.
12. *Tūzak-i-Wālājāhī*. Vol. I P. 104.
13. *Ibid*. Vol. II. P. 49.
14. *Ibid*. Vol. I. P. 25.
15. *South Arcot District Gazetteer*. Pp. 202-3.
16. *Tanjore District Gazetteer*. Pp. 168-9.
17. *Vestiges of Old Madras*. Vol. III. P. 192.

At the commencement of the reign of Umdatul-Umarā, Mr. Battley was the head of the *Angrēzidārul-inshā* or the English department of the Secretariat, and Rāi Khub Chand, a Hindu, of the *Fārsī-dārul-inshā* or the Persian department of the Secretariat [18]. Lālā Bhavānī Prasād, Kṛṣṇa Rāo and Lakṣman Prasād were the chief *munshīs* in the Secretariat. In 1796, the Nawwāb appointed Mr. Barrett as his *dīwān*, and the two Hindu brothers Rāi Reḍḍi Rāo and Rāi Ānand Rāo as *Pēshkārs* under Barrett [19]. Barrett was of Portuguese extraction and was honoured with the rank and titles of *Colonel* and *Bahādur*. The Nawwāb's chess companion was a Brahmin [20], and his two principal musicians were Bhairāgi Rām Singh and Bhavānī Dās Bhairāgi, the former of whom set to music the Hindi verses composed by his royal master [21]. In the personal establishment of the Nawwāb's favourite sister Sulṭānun-nisā Bēgam were Rām Rāo [22] who served as *mutasaddi* or accountant and Kṛṣṇasvāmi Mudali, her banker.

The names enumerated above, though by no means exhaustive, bear testimony to the confidence that the Wālājāhi Nawwābs reposed in non-Muslims.

Grants

Investigations of *inām* titles conferred by the Nawwābs were first made by the first English Collector of the old Trichinopoly district in 1803, two years after the death of Umdatul-Umarā. These *ināms* included grants to Hindu, Muslim and Christian religious institutions and grants to certain classes of people such as *Nāṭṭārs*, *Mahājans* and Brāhmins, not as reward for service but simply in recognition of their social status irrespective of their religious belief [23]. In many villages Brāhmins continued to enjoy under the Wālājāhī rule, the special privileges granted to them by the Nāyak kings. Umdatul-Umarā gave Colonel Barrett forty-one villages in the modern South Arcot District as an *altamgāh jāgīr*. Whole *subāhs* were granted to Hindus and Englishmen [24]. In bestowing

18. *Sawānihāt-i-Mumtāz*. P. 56.
19. *Ibid*. Pp. 76-77.
20. *Ibid*. P. 153.
21. *Ibid*. Pp. 26, 30.
22. *Ibid*. P. 45.
23. These grants to privileged classes were abolished by the Madras Government betwen 1861 and 1864.
24. Grants of villages or revenues of villages to Englishmen were mostly towards repayment of the heavy debts incurred by Muhammad Ali.

charity to faqīrs, sādhus or priests, the Nawwābs made no distinction of religion or sect. One interesting example may be cited here. The list of grants to the Varadarāja-Veṅkatēśa Perumāl temple at Trichinopoly includes one dated 1158 A.H. by Maḥfūẓ Khān, brother of Muḥammad Ali, to a Hindu ascetic Veṅkāji Gōsain who, in return for the enjoyment of the land given to him, was required "to pray for the long life and prosperity of His Highness". This grant was later confirmed in 1161 A.H. by the Nawwāb Wālājāh I. Two or more Danish missionaries of Tranquebar, travelling mostly on foot, reached S'rīraṅgam and Trichinopoly in 1756, where they were received and helped by the Nawwāb to open a school and establish a small Christian community. In 1761 the famous missionary Schwartz was received by the Nawwāb and given facilities to establish a mission centre at Trichinopoly. He worked there until 1778, and during all these years enjoyed the confidence of the Nawwāb. The *Sawānihāt-i-Mumtāz* records numerous grants made by the Nawwāb Umdatul-Umarā to the missionaries at Saint Thomas Mount, called in Persian documents Frangikoṇḍa, near Madras.

The Nawwāb Wālājāh I responded very liberally[25] to the appeal of Lady Campbell in 1786 for funds to found an asylum for orphan girls of European parentage, and gave a house in Madras for the residence of those orphans.

The Nawwāb Umdatul-Umarā was the "first native of India to be admitted to Free masonry, having been initiated at Trichinopoly in 1775 by Dr. Terence Gahagan[26]". This certainly influenced a great deal the Nawwāb's religious and social outlook.

Non-Muslims Places of Worship

During the Carnātic wars, Hindu temples were turned into citadels or used as arsenals and garrisons. The great temples at Trichinopoly, S'rīraṅgam, Tiruvānaikōvil, Samayavaram, Bikshāṇḍārkōvil, and Uyyakoṇḍān-tirumalai, in the Trichinopoly district and at Tiruvadi, Chidambaram and Vriddhāchalam, in the South Arcot district, which were used as citadels suffered ruin and devastation. According to the *Tūzak-i-Wālājāhī*[27] much of the devastation

25. *Vestiges of Old Madras*. Vol. III. P. 354.
26. *Ibid*. P. 529.
27. *Ibid*. Vol. II. p. 240.

was the work of Chanda Sāhib and the French, and the book claims that the Nawwāb Wālājāh "appointed *qiladars*, *dārōghas* and other managers to rebuild, inhabit and fortify them".

The term *ḥafta dēvastānam mānyam* refers to land granted for the upkeep of the worship in seven temples including the famous Mīnākṣī temple at Madura. When Chanda Sāhib obtained possession of Madura he seized the land. The Mīnākṣī temple was closed, and the idols were removed to Manāmadura in the S'ivagaṅga Zamīndāri, where they were kept for about two years. Subsequently when the Nawwāb Wālājāh I established his rule over Madura, his *nāib*, Yūsuf Khān, retained possession of what was left of the land, restored worship in the temples and granted in the first year twelve thousand chakrams for the support of the seven temples and, in the succeeding years made an allotment of six thousand chakrams [28].

The *Hindivi* list of villages owned by the Śrīraṅgam temple shows that the temple had the sole enjoyment of ninety-two villages during the Nāyak rule. Eighty villages alone were confirmed as *Sarvamānyam* by the Marāṭhā general Murāri Rāo, who occupied Trichinopoly, and these were further confirmed by the Nawwāb Wālājāh I, who grouped them into a taluk, called the *Kōvil taluk*, and placed them under an *āmildār*. The allowance that the three temples at S'rīraṅgam, Jambukēśvaram and Trichinopoly got from their *Sarvamānyam* villages was estimated at 56,430 chakrams (Rs. 66,150) of which Rs. 42,584 went to the Śrīraṅgam temple [29]. There is an interesting *parvāna* in the possession of the Varadarāja-Veṅkatēśa Perumāl temple within the fort area at Trichinopoly which relates to a grant by Maḥfūz Khān,—subsequently confirmed by the Nawwāb Muḥammad Ali. It included the assignment of land, daily allowance of four *fanams* and the right to collect one pie from each shop within the fort to meet the expenses of the temple [30]. This temple has two shrines, one for Varadarāja and the other for

---

28. *Madura District Gazetteer*. Pp. 198-9.
29. See S'rīraṅgam temple Records (Hindivi list),—grants in the possession of the Uttaranambi family, and Mr. Dickinson's letter to the Board of Revenue dated 14th February 1828.
30. The Persian *Parvānas* in the possession of this temple have been translated into English by Maulvi Sayyid Murtaza Sābīb Bahādur of Trichinopoly.

Veṅkatēśa. The original Veṅkatēśa temple built during the Nāyak times was contiguous to the harem and the *Musjid Muhammadī*, which Muḥammad Ali built, and therefore had to be closed. The Nawwāb permitted the idols to be taken to the Varadarāja Perumāl kōvil nearby and there installed. While on a visit to Chidambaram, the Nawwāb Wālājāh gave liberal grants to its inhabitants [31].

During the Wālājāhi rule the revenues of temples were derived from various sources of which the principal were (*a*) *svatantrams* or certain proportion of the produce of the fields, (*b*) similar fees in grain; (*c*) *vartanai* or money endowments granted by the State—usually in the shape of assignments of land revenue, (*d*) *magamai* or a percentage of the land-customs duties, and (*e*) rent-free grants of lands [32].

The monolithic pillar in front of the Viṣṇu temple at Iluppūr (Trichinopoly district) bears an inscription stating that it was erected by Sayyid Alī in gratitude for relief from disease. Sayyid Alī was a meternal uncle of the chief Bēgum of Muḥammad Alī.

The Nawwāb Muḥammad Alī gave a donation to the missionary Schwartz to found a school, and a site to build a church at Trichinopoly [33].

Islam in the Toṇḍaimān Rāj

(Pudukkōṭṭai State)

The Toṇḍaimān Rulers of Pudukkūṭṭai, who were under the protection of the Wālājāhī Nawwābs, were their "faithful and trustworthy" allies. They were devout Hindus; Vijaya Raghunātha Toṇḍaimān (1730-69) was a direct disciple of Śrī Sadāśivēndra, the greatest Yōgi of the age. Under their rule the Muslim community rose into influence and strength in the State [34]. The Toṇḍaimāns made donations for the celebration of the *Ramzān* and *Muḥarram* festivals, and their *Jāgīrdars* collected a special cess called *Ramzānpaṇḍigai-Vari*, and remitted it to the Rāja who sent it to the Nawwāb. We find among the old records in the State the Nawwāb's acknowledgement of such payments. The

31. *Tūzak.i-Wālājāhī* Vol. II p. 244.
32. *South Arcot District Gazetteer*, p. 225.
33. The present Christian church. The school developed into a first grade college—the Bishop Heber College.
34. *The Pudukkōṭṭai State Manual*, Vol. II. P. 825.

Toṇḍaimān Rājas made liberal grants to mosques that were built in their state. During this period, several Muslim saints resided in the state, whose tombs are revered to this day both by the Hindus and the Muslims. The most venerated is that of Sayyid Fakhrud Dīn Quraishi Walī, popularly known as Bhāva, in the village of Paḷḷivāśal. It is believed that the Nawwāb Wālājāh constructed the dome over this *dargāh*, to which endowments were made by the Hindu rulers of Ramnad and Pudukkōṭṭai. Sayyid Shāh Farhēzi Walī, whose *dargāh* is in the capital, was a contemporary of the Nawwāb Wālājāh, and was much honoured by the Toṇḍaimān. Many miracles were attributed to him.

Another *dargāh* endowed by the Toṇḍaimān is that of Hazrat Kabīr Walī at Puttāmbūr. He is believed to be a descendant of Khālif Abu Baker. Sayyid Aḥmad Walī, a native of Aṇḍakkuḷam, where his *dargāh* now stands, lived for sometime in the Wālājāhi court at Trichinopoly. The mosque at Annavāśal, another village in the State, is said to have been built by the Nawwāb Wālājāhi or one of his generals. An inscription at Lakshmanpaṭṭi refers to a grant of land to one Hazrat Aḥmed Sāhib by Rāja Rāya Raghunāth Toṇḍaimān [35].

The Toṇḍaimāns entertained in their court Muslim artists and artizans, whose desendants have now made the State their home.

Conclusion

Centuries of Hindu rule, the spread of Marāṭhā influence and culture, the existence of Hindu principalities and the growing power of the English, who were steadily acquiring political domination, were factors not conducive to the establishment of an Islamic theocratic state in Southern India. More patent than these political influences was the character of the Wālājāhī Nawwābs, whose conception of sovereignty was broad-based upon religious toleration and the affection of their people. They were devout Muslims, who glorified the tenets of Islam, but their faith did not stand in the way of their conceding to the Hindus and the Christians the right to follow their own faiths. The real greatness of Wālājāhi rule is to be seen in the fact that in the South of India, Hindus, Muslims and Christians have learned to live together in perfect

35. *Pudukkōṭṭai State Inscriptions.* No. 978.

social amity and practise their religion with a real feeling of neighbourliness. The footprints on the rock temple at Trichinopoly, which are now known to be of Jaina origin, are worshipped by Hindus as those of Vibhīṣaṇa and by Muslims as those of Natthar Walī. The Muslim *dargāhs* at Trichinopoly, Nagore and Pallivāśal are resorted to by thousands of Hindu devotees. The hills at Palṇi and Tirupparankuṇḍram are sacred to Hindus and Muslims alike, the former worship at the shrines of Subrahmaṇya built there, while the latter do reverence to saints believed to have been buried there. Such instances may easily be multiplied.

BIBLIOGRAPHY

Published :—

1. Lt. Col. H. D. Love: *Vestiges of Old Madras*: three Volumes (The Indian Records Series).
2. Burhān Ibn Ḥasan: *Tūzak-i-Wālāiāhī* two volumes; Translated from the Persian by Dr. S. Muhammad Husayn Nainar and published by the Madras University.
3. Muhammad Kasim: *Sawānihāt-i-Mumtāzj*; Translated from the Persian by Dr. S. M. H. Nainar and published by the Madras University.
4. K. R. Venkataraman: *Pudukkōṭṭai State Manual*; Published by the Pudukkōṭṭai Darbar.
5. *Pudukkōṭṭai State Inscriptions*: (Chronological list of and Text of)—Published by the Pudukkōṭṭai Darbar.
6. Madras District Manuals: Published by the Government Press, Madras.
7. The Cambridge History of India: Volumes IV and V, Published by the Cambridge University.

Unpublished.

8. Pudukkōṭṭai Palace Records.
9. S'rīrangam Temple Records: (Hindivi list of grants in the possession of the Uttaranambi family).
10. Varadarāja—Vēṅkaṭēśa Perumāḷ Kōvil grants including the original *Parvānas* in Persian.

THE PRAVĀSIN (TRAVELLER) IN SANSKRIT LITERATURE

(Continued from Vol. XXXV. page 213)

BY S. V. SRINIVASA RAGHAVACHAR, M.A.

The method of expressing fearful forebodings, through appealing words or the expression of best wishes, is also employed by some women to prevent their dear ones from going. Thus speaks one:—

लोलैर्लोचनवारिभिस्सशपथैः पादप्रणामैः परै-
रन्यास्ता विनिवारयन्ति कृपणाः प्राणेश्वरं प्रस्थितम् ।
पुण्याहं व्रज मङ्गलं सुदिवसः प्रातः प्रयातस्य ते
यत्स्नेहोचितमीहितं प्रिय गृहात्तन्निर्गतः श्रोष्यसि ॥ [28]

"By gushing tears, binding oaths and prostrations at the feet, those greedy ones prevent the lord of their lives when he starts; But I am fortunate; go on; I permit you; this is an auspicious day and having started, you will hear in the morning, my dear, that the object of your love and desire is departed from your dwelling." The suggestion implied is very sharp. If she were to die immediately it would be an ill-omen to him on the eve of his departure. Therefore, she says that he would hear the news of her death only in the next morning and that she as a devoted wife would allow him approvingly to go on travel. It is quite obvious that she does not approve his proposal. Here is another verse of the same type:—

गन्तव्यं यदि नाम निश्चितमहो गन्तासि केयं त्वरा
द्वित्राण्येव पदानि तिष्ठतु भवान्पश्यामि तावन्मुखम् ।
संसारे घटिकाप्रणालविगलद्वारासमे जीविते
को जानाति पुनस्त्वयासह मम स्याद्वा न वा सङ्गमः ॥ [29]

"Well, my dear, if you have decided to go, you shall go, why this haste? Please stay for a while so that I may look at your face, for in this life which is like the passage of the time-measuring pot who knows whether I am destined to be united again with you or not?"

---

28. Amarus'ataka—61; S. R. B. p 330; Sub. 1060; cf. also कान्ते कत्यपि वासरणि etc. Amaru—132; S. R. B. p 357 and जाताः किं न मिलन्ति etc. Amaru—10 S. R. B. p 280.

29. Attributed to Amaru in the Aucityavicāracarcā Amarus'ataka—20—S.R.B. p 357.

This is Amaru's picture of a kalahāntaritā's (one who is, separated by quarrel) condition at the time of her lover's departure :—

चरणपतनप्रत्याख्यानप्रसादपराङ्मुखे
निभृतकितवाचारेत्युक्त्वा रुषा परुषीकृते ।
व्रजति रमणे निःश्वस्योच्चैः स्तनाहितहस्तया ।
नयनसलिलच्छन्ना दृष्टिः सखीषु निपातिता ॥ 30

"When the lover's overtures were rejected even after he had thrown himself at her feet and when his feelings were soured by epithets like 'sly scoundrel' and he turned his back on her the maiden heaved a sigh and with hands clasped to her heart turned her tear-laden eyes appealingly to her friends"[31]. She casts her appealing looks on her companions with the hope that they might still come to her aid.

However, if the story of the Pravāsin is to be continued we must assume that he succeeds in overcoming all the captivating obstructions of his wife and in consoling her. The greatness of the ancient traveller in overcoming his wife's obstruction is as much to be noted as the skill of his wife in preventing him as also the difficulty of consoling her. For, in her heart of hearts, a devoted Hindu wife cannot commit the crime of sending her husband away from her, howsoever great the purpose may be. She is somehow cajouled to keep quiet and to grant a formal send off, in view of a future full of promises.

The true nature of a devoted wife in this respect seems to have been indicated in these verses :—

यामि विधावभ्युदिते पुनरेष्यामीति वदति धवे ।
जनात्युदन्तमात्रं नेदं तत्वं तु मुग्धवधूः ॥ 32
यामि प्रेयसि वारिदागम दिने जानीहि मामागतं
चिन्तां चेतसि मा विधेहि कथयत्येवं सबाष्पे मयि ।
निःश्वासैः पवनायितं वरतनोरङ्गैः कदम्बायितं
कान्त्या केतक पत्रकायितमहो दृग्भ्यां पयोदायितम् ॥ 33

---

30. Amaru—20 ; S. R. B. p. 357.
31. Prof. C. R. Narasimha Sastry's translation.
32. S. R. B. p. 188-45. with a variant reading. It is not possible to bring out the complete sense of this verse in a translation. Therefore an explanation has been preferred.
33. S. R. B. pp. 329-19.

The first verse expresses the innocence of the young maiden and her total disbelief in the pravāsin's proposal for travel. The Pravāsin-husband says " My dear, I will go, and if fortune dawns on me again I will return ". This statement of the lover is totally misinterpreted by the girl who finds in it her own sweet hope expressed to her satisfaction.

The word '*vidhau*' is the locative form of '*vidhi*' (fate) as well as '*vidhu*' (moon). Whereas the lover, being pessimistic about his return, says that if fortune favours (*vidhau abhyudite*) he would return, the optimistic and innocent girl, who has not even the least apprehensions in the matter, thinks that he would come again when the moon is risen so that their amorous sport may be more enjoyable[34]. This is one aspect of her nature on account of which she cannot believe, first of all, what is happening, before reconciling herself to the situation. The other poem depicts the other aspect of doing her utmost to prevent the incident. The verse may be rendered as follows :—" I take leave of you, my dear, believe me to have returned by the rainy season. Do not worry; When I was speaking thus with tears, the sighs of that beautiful-limbed one became the storm: her limbs, the *kadamba* flowers: her splendour, the *ketaka* petals; and certainly, her eyes became the clouds." When her husband says that he wants to go, virtuous and devoted as she is (representing the ideal Hindu wife) she cannot prevent him. But at the same time she cannot permit him to go. That is why her limbs, her sighs, her eyes and every thing under her control, conspire as it were to produce the "*vāridāgama*" (rainy) season before her husband, in conformity with their mistress's heart which is eager to find the end of the journey. A verse from Gāthāsaptaśatī also describes the same feminine longing for company and comradeship in life.

रन्त्वा पदमपि विगतो यदा स उपगूहितुं प्रतिनिवृत्तः ।
प्रोषितपतिकेवाहं स तत्क्षणं च प्रवासीव ॥ [35]

---

34. Note the pun on the words उदन्त and इदन्तत्व also. उदन्त= Any plain statement or news.(2) as derived from the work ending in उ. इदन्तत्व=(i) तत्व is the truth about anything. इदंतुनतत्वं would be the first construction, (ii) as derived from the word ending in इ.

35. G. S. I. p. 98.

A certain lady happens to recommend separation for some time from the lover on the ground that union after separation will be sweeter[36]. But this is the reply that she gets. "When after sporting with me he stepped a little back only to return and embrace me again, at that moment, I felt as if I were a separated one and he a pravāsin (traveller).

When this is the case how is it possible that the wife of the pravāsin should permit him to go on travel? Obviously, she cannot do so. Her permission is only a formal consent got as a result of his own persuations. This unwillingness of the wife to permit her husband is beautifully suggested in the famous verse.

मा याहीत्यपमङ्गलं व्रज किल स्नेहेन शून्यंवच
स्तिष्ठेति प्रभुता यथारुचि कुरुष्वै षाऽप्युदासीनता।
नो जीवामि विना त्वयेति वचनं सम्भव्यते वा न वा
तन्मां शिक्षय नाथ यत्समुचितं वक्तुं त्वयि प्रास्थिते ॥ [37]

"(If I should say)" Don't go (it) is inauspicious; "Well, go" is speech devoid of affection; "Stay", is bossing (over you); "Do as you please" also is indifference. If I say that I do not live without you, I do not know whether it will be believed or not; teach me, therefore, my dear, what I should speak when you start". Well, what can he teach?

In this way the difficulty of consoling the wife is passed through and the 'Pravāsin' starts with resolve and enthusiasm. At this stage he is really great, bold and astute like a saint. In fact he is a veritable Buddha, but for his ulterior motives in travel.

According to the Hindu custom, the wife usually follows him for a short distance. The last scene of separation is very pathetic. Being reluctant to part from each other they both walk together and go even beyond the limit or boundary of the village. Their

---

36. Cf. Sāhityācārya, Mathurānātha Sastri's introduction to the poem. G. S. page. 48-49.

37. This poem is usually attributed to Amaru. But it is not found in the present recention of Amarus'ataka. In the S. R. B. and the Sub; it is attributed to a southerner. (Sub. 1049, S. R. B. p, 330).

sorrow does not allow them to speak freely and makes them maintain a kind of silence which may be said to be more eloquent than speech itself. The condition of their minds is beyond discription. In the end the pravāsin is forced to speak :—

दूरं सुन्दरि निर्गतासि नगरादेषद्रुमःक्षीरवा
नस्मादेव निवर्त्यतामिति शनैरुक्त्वाध्वगेन प्रियाम् ।
गाढालिङ्गन मन्थरस्तनतटाभोगस्फुरत्कञ्चुकं
वीक्ष्योरस्थलमश्रुपूरितदृशा प्रस्थानभङ्गः कृतः ॥ [38]

"You have come a long way from the city, O ! beautiful one, and here is the Aśvatha tree, already, so, now, please return from here". So saying slowly (he) looked at the bosom (of his beloved) the bodice of which was throbbing on account of the fullness of the breasts enlarged by close embrace ; His eyes being filled with tears, the journey was then broken. Thus even at this stage there is the danger of his journey being broken.

Sometimes even this privilege of escorting the husband is denied to the young wife. When the elders of the house such as her father-in-law engage his attention and indulge in blessing, and escorting him, the poor young wife has to wait anxiously for a secret meeting before the journey or merely look through the window for an exchange of glances. This scene is still more tragic as depicted in this verse by Jagannātha :—

वाचो माङ्गलिकीः प्रयाणसमये जल्पत्यनल्पं जने
केलीमन्दिरमारुतायनमुखे विन्यस्य वक्त्राम्बुजम् ।
निः श्वास ग्लपिताधरं परिपतद्बाष्पार्द्रवक्षोरुहा
बाला लोलविलोचना शिवशिव प्राणेशमालोकते ॥ [39]

"On the eve of his departure when the people were speaking auspicious words, the girl, with her lotus-like face in the window of her sporting chamber, is alas ! looking at her lord with tremulous eyes, her lips withered by sighs and her breasts bathed in tears". Her grief become inexpressible not only on account of its intensity

---

38. Sub. 1063 ; S. R. B. p. 329.

39. Bhāminivilāsa—Sṛgānrollāsa. 55. Cf. also ललितललितैरत्युत्पन्नैः etc., sub 1299.

but also owing to her separation from the only person with whom she could speak anything about her 'everyday pleasures and pains.'

A slightly different picture is presented by this verse :—

यास्यामीति गिरः श्रुताऽवधिरप्यारापितो मानसे
गेहे यत्नवती भविष्यासि सदेत्येतत्समाकर्णितम् ।
बाले माशुचइत्युदारितवतः पत्युर्निरीक्ष्याननं
निःश्वस्य स्तनपायिनि स्वतनये दृष्टिश्चिरं पातिता ॥ [40]

"The words of farewell were heard, the time of return was noted ; (he then said) "You have to stay always in the house with difficulty ", and this also reached her ears, " Dear girl, do not be grieved " (he continued) ; at this she stared at him, heaved a sigh and fixed her look on her son whom she was suckling ". How pregnant with meaning the lost quarter of the stanza is ? More is meant than what meets the ear.

When the Pravāsin surmounts the initial difficulties and starts boldly, he finds travel very enjoyable in the beginning on account of the brilliant natural scenery and it seems as though he is immediately rewarded by ' Nature ' for his determination and will power.

One of the important natural objects that interest the traveller is the array of huge trees on his sides. The shade covers him from the hot sun, with the leaves and sprouts he provides himself with soft bed ; and more than anything else many trees would help even to quench his hunger and thirst by giving fresh and nice fruits. It is not unnecessary to state that fruit trees were generally planted on the road side with the intention that travellers may be benefited. Thus the Pravāsin had much reason to be grateful even to the trees on the way and to crave for the same experience again and again. The following verses may be noted :—

भुक्तं स्वादुफलं कृतं च शयनं शाखाग्रजैः पल्लवैः
त्वच्छायापारिशीतलं च सलिलं पीतं विनीतः क्लमः ।
विश्रान्ताः सुचिरं परं सुमनसः प्रीतिः किमत्रोच्यते
त्वं सन्मार्गतरुर्वयं च पथिका भूयात्पुनस्सङ्गमः ॥ [41]

---

40. Sub. 1064. attributed to Dhirānga.
41. S. R. B. p, 236-30 ; Sub. 831.

"The delicious fruits have been tasted; a bed prepared out of the sprouts at the end of the branches. The fatigue of journey was got over by drinking the waters cooled by your shade; with refreshed mind we have rested for a long time; and the pleasure,— Oh, can it be expressed?—you a good roadside tree and we, travellers, I wish we meet again".

हे हे मण्डितमार्ग मार्गविटपि ञ्जीव्यास्समं शाश्वती
रव्याप्यावृणु दिक्तटानि विटपैस्सालैश्चुचुम्बाम्बरम् ।
मूले विश्रमणाशयैव लुठिता यन्नत्वयाकेवलं
घर्मार्तैः परिमोचिताः फलशतै र्यीवद्वयं तर्पिताः ॥ [42]

"Oh, you adorner of the path, live for ever; cover the ends of the quarters with your branches; and kiss the very skies with your top. We who came here just for a shade are not only relieved of perspiration but are also satisfied by hundreds of your fruits". At this stage of his travel the Pravāsin's thoughts are apt to be naturalistic and philosophic. He wonders at the mysteries of nature which seem to reflect his own mental condition.

This association between the '*Pāntha*' or 'Pravāsin' and the '*Mārgataru*' (the roadside tree) is cleverly utilized by sanskrit poets to depict the disappointments in life, miseries and such other experiences common in the world. This is conventionally called '*anyokti*'. It is not a rule that every traveller should meet with trees giving him all the desired benefits. Many people may have reason to curse either the trees or their own misfortunes for not getting even some shade. This situation of unexpected disappointment is generally compared with worldly disappointments and ironies of life. Thus the poem:

हे बालचम्पकतरो तरुणीकपोल-
लावण्यचुम्बनसुखोचितचारुपुष्प ।
किं पुष्पितेन विजहीहि विकासहास
मुद्दामपामरगणा मरुभूमिरेषा ॥ [43]

though appearing to be a reflection of a traveller on finding a *campaka* tree in a desert, is in truth a satire referring to the utter

42. Sub, 825. *Cf.* also फलकुसुम and भ्राम्यद्वृन्न *Ibid.* 796 and 824 respectively.
43. Sub 801,

uselessness of beautiful things in the absence of admirers. So also the verse:

हे बृक्ष शोभितमहाफलभारलक्ष्म्या
क्षुत्तापशान्तिजनकैकजगत्प्रसिद्ध ।
त्वत्तोमया कथमपीदमधोनिरस्त
मेकं फलं शकुनिखण्डितमात्पमासीत् ॥ 44

is a beautiful satire depicting the disappointment of one who expects a great deal from a rich source. The following poem is a satire, about a person who is approached by many people having various requests but who disappoints all of them in the end.

हंसाः पद्मवनाशया बलिभुजो गृध्राश्च मांसाशया
पान्थाः स्वादुफलाशया मधुलिहः सौरभ्यगन्धाशया ।
दूरान्निष्कलरक्तपुष्पनिचयैर्निस्साररथ्योन्नते
रे रे शाल्मलि पादप प्रतिदिनं के न त्वया वंचिताः ॥ 45

"Seeing from a distance your cluster of red flowers, the swans (come) with the hope of finding a garden of lotuses; the eagles which subsist on oblations, for flesh, the travellers, for sweet fruits; and the bees for the sweet fragrance of flowers; but, O! *Śālmali* tree, tall as you are on the road but devoid of fruits and essence, who indeed is not thus deceived by you every day".

The irony of a merited good man's career being marred by a serious defect such as the tragic weakness of a hero, is depicted in this poem:

सुस्कन्धस्य विसारिसौरभगुणाक्रान्ता खिलाशस्य ते
तन्वी चारुपयोधरान्तरकृतस्पर्शस्य गोप्याकृतेः ।
दोषः कोपि भुजङ्गसङ्गमकृतः प्रोद्भूत एषोधुना
येन त्वां परिहृत्य चन्दनतरो यान्त्यध्वगा दूरतः ॥

---

44. S.R B. 806. "You are adorned by the great weight of fruits and are famous throughout the world as the only pacifier of hunger and thirst. But with much difficuty I could get only a small bird-bitten fruit dropped by you from above".

45. Sub. 828; S. R. B. p. 241-153. For similar verses *Cf. Saduktikarṇāmrta*, p. 264. For *Anyokti's* on other tree, *Cf.* नास्य स्वादुफलं etc. Sub. 819, स्निग्धाः पल्लविनः etc. Sub, 820, *Sadukti*, p. 266 under नानातरवः

"You have a magnificent trunk, by virtue of your spreading fragrance you have pervaded all the quarters, and with your form concealed you touch the space between the beautiful breasts of a maiden. But you have a defect, Oh, Sandal tree, in your association with the serpent, on account of which the travellers abandon you and walk at a distance". A defect not under its control indeed ![46].

Similarly there are '*anyoktis*' about other natural objects also such as the sea, animals and birds. The following interesting verses that have a reference to the Pravāsin may be noted :

रूक्षं क्षारमपेयमत्र सलिलं लब्ध्वा परं तप्यते
व्यालग्राहिभियावगाहनमपि स्वस्थेन नासाद्यते।
तत्किं पान्थ पयोधिनाम्नि मरौ तृष्णाविमूढो भवा-
न्नन्तर्निह्नुतिनाशितामलमणिव्राते मुधा धावसि ॥ [47]

"Astringent and saltish as it is, the water here is not drinkable, even if it is got (drunk) it will be all the more mortifying; Further, for fear of the fierce crocodiles even a confident person does not come for a plunge. Why, then, O traveller, bewildered by thirst, do you run towards this desert-like ocean wherein lot of precious stones are destroyed (as it were) by being hidden".

कल्लोलैर्विकिरत्वसौ गिरिवरान्विलाविलासोत्थितैः
शब्दैर्वा बधिरीकरोतु ककुभो धत्तां च विस्तीर्णताम् ।
पान्थानां रवितापतप्तवपुषां तृष्णातिरेकच्छिदः
किं साम्यं प्रतनोः करोतु सरसोप्यब्धिः कृताडम्बरः ॥ [48]

" Let (him) scatter the mountains by the large waves rising from his gleaming shores, deafen the quarters by the din and become extensive; still with all this uproar can the 'sea' bear comparison even to a small lake which destroys the excessive thrist of travellers scorched by the sun's heat".

---

46. Sub. 814. *cf* also भ्रातर्भीममरुभ्रम etc. sub. 829.

47. Poems of similar nature are to be found under the section वृक्षान्योक्तयः in the anthologies.

48. Sub. 880. *cf*. also the sec ions of समुद्रान्योक्तयः in S.R.B. Sub. and Anyoktimuktāvali of Hamsavijkyagaṇi, K. M. Series,

As noted already, the travellers are divided into six types on account of the season in which they travel. The conception of '*vasanta pathika*', '*grīṣmapathika*' etc. helps us to get an idea of these seasons and the special difficulties that the 'Pravāsin' had to face in them. A feature of these descriptions is that the disadvantages of the traveller are equally magnified in all the seasons and that he is generally advised to reach his home early. For an ideal *Nāgaraka*[49] (gentleman citizen) every season offers some unique opportunities of sporting with his wife. Therefore separation from her in any of the seasons entails certain irreparable losses in the enjoyment of domestic bliss[50]. From this point of view, travelling in any of the seasons is unpleasant. But the fact that the traveller has some unique features to admire and enjoy in every season is more or less ignored. Observe, for example this description of a '*Vasantapathika*'.

रे पान्थाः स्वगृहाणि गच्छत सुखं सेवाक्षणो मुच्यतां
मानं मानिनि मुञ्च वल्लभजने कोपानुबन्धेन किम् ।
आयातः कुसुमाकरः क्षपयति प्राणान्वियोगातुरे-
ष्वित्येवं परपुष्टनादपटहो वक्तीव कामाज्ञया ॥ [51]

"Oh! travellers, return to your houses safely; let service be ended, and you, Oh! angry maiden, relinquish your jealous wrath; What is the use of being continually angry with persons who are dear? The spring which has just set in is putting an end to the lives of those who are grieved by separation. Thus does the drum of the cuckoo's voice seem to proclaim, by the order of Cupid". We may grant that the '*Vasanta*' (spring) is the king of the seasons and the best time for love. But the '*grīṣmapathika*' also has a good many grievances. They are described in this verse:

---

49. *cf.* Dr. S. K. De's Treatment of Love in Sanskrit Literarure. Pp. 17. and 18.

50. It may be noted that Kālidāsa's description of the seasons testifies to this. The seasons, inspite of their natural attractiveness, are viewed as a means to a lover's enjoyment and as providing special opportunities to him at various times.

51. S. R. B. p. 335-441. *cf.* also S. R. B. p. 335; Ṛtusamhāra of Kālidāsa p. 78 verse 26; p. 79 Footnote verse 1. Sub. 1687, 1688, 1690. etc.

सर्वाशारुधि दग्धवीरुधि सदा सारङ्गबद्धक्रुधि
क्षामक्ष्मारुहि मन्दमुन्मधुलिहि स्वच्छन्दकुन्दद्रुहि ॥
शुष्यत्स्रोतसि तप्तभूमिरजसि ज्वालायमानाम्भसि
ग्रीष्मे मासि ततार्कतेजसि कथं पान्थ व्रजञ्जीवसि ॥ 52

"(In this season) all the quarters are tormented; the creepers are burnt; the antelopes are always the object of wrath; the trees are all scorched; the bees move slowly; the *kunda* flowers are freely destroyed; the rivers get dried up; the dust on the ground is heated; and the water begins to boil; Having started out at such a time in summer, how can you, O, traveller hope to live"?

The idea is that extreme heat will not permit anybody to go on a journey and that the traveller oppressed by physical suffering and mental anguish, cannot hope to survive and continue his adventure. Thus it is, that this season presents greater difficulties than the spring.

In the same manner, the rainy season also is declared to be unfavourable for travel. Here also, the natural disadvantages combine with his more serious mental anguish and cause him much misery. In fact, it is said that the '*Prāvṛṭ*' season is the most unfavourable for travel. When the wife of a Pravāsin asks her companion which of the seasons is the most miserable for a traveller, the house reared '*baka*' bird replies that it is the '*Prāvṛṭ*' season[53]. The rainy season is said to be the most miserable for a traveller because in this while he loses much of the pleasure that he may not get in the other seasons whereas the sacrifices he has to make are far greater than in the others. The rainy season also, like the spring, is said to be best-suited for love and romance. Therefore, it is very difficult to give up the attractions at home and go away on travel. Even in normal circumstances it is difficult to propose and carry on a programme of travel. The various obstacles that meet an aspiring traveller are more keenly felt in this season for, not only is he prevented by his friends, well-wishers and his wife's companious, but by 'Nature' also which presents conditions that do not permit an enjoyable travel. Here is a verse

---

52. S.R.B. p, 339-127, attributed to Bāṇa. For similar poems *cf.* S.R.B. p, 332-40 : Ṛtusamhāra. I cant. 10-12; Sub. 1710, 1713, 1715 etc.

wherein the '*Prāvṛt*' season is described and the Pravāsin is advised not to prefer travel to the company of his beloved :

उद्यद्दर्हिषि दर्दुरारवपुषि प्रक्षीणपान्थायुषि
श्च्योतद्विप्रुषि चन्द्ररुड्मुषि सखे हंसद्विषि प्राबृषि ।
मा मुञ्चोच्च कुचान्तसन्ततगलद्बाष्पाकुलां बालिकां
काले कालकरालनीलजलदव्यालुप्तभास्वत्विषि ॥ [54]

"The peacocks set out; the noice of frogs is enhanced: the lifetime of the travellers is diminished and the bane of the moon [55] is destroyed. Moreover, rain falls in torrents, the sun's rays being checked by the dark clouds which are dreadful like Yama. In such a (rainy) season which is the enemy of the swan, pray, do not neglect the girl who is soaked in tears which roll unceasingly down her high breasts".

How 'Nature' bewails the departure of a '*Prāvṛt Pathika*', who being a साहसैकरसिक (one who takes pleasure in adventure alone) neglects his wife and goes away is depicted thus :

बर्ही रौति बका रटन्ति ताडितश्शाम्यन्ति न व्याकुलाः
विक्रोशन्ति घनाघना श्च विलपत्युच्चैर्बलाकावलिः ।
आत्मानं मरुतः क्षिपन्ति सलिलासाराः पतन्त्यग्रतो
मुक्त्वा प्राबृषि साहसैकरसिके याति प्रियामध्वगे ॥ [56]

"The peacock screams; the cranes shriek and the agitated lightning flashes never stop; even the big clouds bewail; the *balāka* birds cry aloud, the winds throw themselves about and torrents of rain fall in front when the traveller bent on adventure alone abandons his wife and sets out in the rainy season".

(*To be Continued*)

---

53. cf. प्रियसखि कः खलु कालः प्रवासिना मतिशयेन कष्टतरः ।
इति वदति पथिकजाया बकेन च प्राबृडित्युक्तम् ॥ Sub. 1746.

54. S. R. B. p, 330-3. attributed to Bāṇa.

55. *i.e.* the clouds.

56. S.R. B. p. 345-88 ; Sub, 1767,

NYĀYABHĀSKARA OF ANANTĀRYA

TRANSLATED BY M. B. NARASIMHA IYENGAR, M.Sc.

(Continued from Vol. XXXIV, Nos. 2 and 3, page 185.)

IT has been argued thus[49]:—The absolute reality is not now the negation of unreality but is only the knowledge, that has not been discarded or set aside by cognition. Thus the fallacy of *anynōyāsraya* (*i.e.* reciprocal dependence) does not arise by introducing the clause, 'The counter-entity having cognizability as its distinguishing characteristc through the relationship of cognizability' as the absolute reality is not connected with unreality that is associated with that (*i.e.* cognizability). It is not so. It is not improper to introduce the clause, namely, 'The knowledge of the form stated above' through that particular individual. It is not customary to denote the major term by the pronoun, 'that, etc.' in that logical inferential statement. The attributes of the pot, etc. become simpler by (our) desiring to include the knowledge possessed of the distinguishing characteristic of that individual and it is the distinguishing characteristic of the counter-entity, namely, the universe, as it is possessed of attributes as in the case of the pot.

It has been argued thus: It becomes complex; for in the knowledge of the type stated above there is desire to include that distinguishiug characteristic of that, namely, individual, etc. Therefore it is not possible to include the clause, 'The distinguishing characteristic of that counter-entity, namely, knowledge through that form'. It is not so. The knowledge of that type becomes complex by including the clause 'The distinguishing characteristic of that knowledge', having as its indicating mark the knowledge of the type mentioned above. Even then it will not be destroyed.

It has been argued thus:—'The universe is taken to be one of absolutely real nature of the type stated above. That pot, etc. do not exist in that substratum in that form of the object of knowledge, which is taken to be of the absolutely real nature of the type stated above in a former moment. Hence the fallacy of

---

49. *Advaitasiddhi*. *Op. cit* P. 129

Siddha Sādhana (*i.e.* proving the proved) does not arise'. It is not so, as the attributes of the type stated above which are not the distinguishing characteritics, and also the attributes of the particular knowledge in their essential nature are not included.

It has been argued thus:—The present inferential reasoning manifests itself at the time when the unreality of the universe is doubted. And then in that time the knowledge of that type is doubted as belonging to the universe. Therefore it is not possible to know the negation of the universe *in the universe* on account of the cognition of the type stated above. Where the distinguishing characteristic of the universe is determined through the form of the knowledge of the type stated above, there it is not possible to know the negation of the universe through that form (of the knowledge). If in the universe the knowledge of the type stated above is doubted, then the universe and the *Brahman* are doubted through the knowledge of the type stated above. But if the knowledge of its negation is sublated upon as false through that form, then in the school, that accepts opposition to the doubt that is apprehended, it is accepted only against those objects, which are perceived and it is not accepted as stated above, which is proved by inferential reasoning.

It is not so. In the school that accepts the reality of the universe, the knowledge of the objects, namely, pot, cloth etc. which are of the absolutely real nature of the type stated above, are distinct from each other. Therefore the fallacy of *Siddha Sādhana* arises by considering the pot etc.; because by the maxim of the sieve [50] the knowledge of the cloth, etc. becomes one of absolutely real nature.

It has been argued thus:—The distinguishing characteristics of that, which is absolutely real, are not the attributes that are co-extensive with the knowledge of the type stated above. Thus there will be no room for the fallacy of *Siddha Sādhana* by considering the negation which is absolutely real in a portion

50. The sieve containing the grains and the husks is forcibly shaken. The husks, etc. remain in the sieve and grains fall down. This maxim is used by the Advaitins to show that the only one object, that is absolutely real falls down the sieve, and all unreal objects remain in it, while the dualists, by following the same argument establish the manifold nature of the real entities.

of the knowledge of the cloth, etc. in pot etc. The counter-entity of this type has not the distinguishing characteristics of absolute reality in general. Hence there is the absence of the distinguishing characteristics that are co-extensive with the knowledge of the type stated above. In the school that accepts the reality (of the universe), the negation of the pot, etc. which is absolutely real in general cases, is not established.

It is not so. The negation of the distinguishing charactetistic that is common (to all), the individuals, having different distinguishing characteristics, have not a seat or substratum having one particular distinguishing characteristic in its essential nature. And the sticks, in their individual capacity, have one common distinguishing characteristic. In our school, the knowledge relating to the *Brahman*, which is not set aside or not discarded by cognition, is of many types. The distinguishing characteristics that are not co-extensive with the knowledge of this type are not established. Thus the major term will not be proved and it is not possible to ward off the fallacy of *Siddha Sādhana* by considering the negation of a general kind of the object that is to be proved, as the pot and another (object) are (both) considered to be one of absolutely real natue. In the pot, etc. each of these is of an absolutely real nature but taken as a whole, they are not so. The counter-entity taken as a whole whose distinguishing characteristics are of absolutely real nature, has not the distinguishing characteristic that are co-extensive with the knowledge of the type stated above.

It has been argued thus:—Suppose all those that are real are taken as a whole. Then there will be no occasion for the fallacy of *Siddha Sādhana* to arise, when the major term is taken to be the conglomeration of the counter-entities of the negation of an each particular case, which conglomeration is co-extensive with the knowledge having 'itself' as an attribute. The negation of pot is proved; because the cloth, etc are taken to be absolutely real. The counter-entity of that type, which has the distinguishing characteristic of absolute reality is the pot, etc. and this is included in the conglomeration. Those, who have accepted the reality of the universe, have not accepted this and yet the

conclusion is that the major term stated above has not the distinguishing characteristic of the counter-entity, namely, distinction, whose substratum is similar to the knowledge of that type. The distinguishing characteristic of the counter entity, namely, distinction, has the relationship of the container (to the contained, *i.e.* negation). The container has a relationship whose distinguishing characteristics are not found in the counter-entity of the type that is found in itself.

It is not so. The knowledge of the second perception (*i.e.* that which perceives the attributes also), is of the form of the knowledge that has not been set aside or not discarded by cognition and the knowledge of the first perception is not of that form. Hence the fallacy of *bādha* (or annulment) arises in the superimposed consciousness in which there is not the absolute reality of the form of the knowledge of the type stated above. It is stated that the form that is not related to that which is not set aside or not discarded by cognition is not set aside or not discarded by cognition only. The mistake is warded off as the form of the type stated above is of the object of first perception. In the school that accepts the statement, namely, 'All knowledge is related to itself' the knowledge alone is related to itself that is set aside or discarded by cognition and the knowledge, that is not related to that which is set aside or discarded by cognition, is not proved. Thus the major term will not be established.

It has been argued thus:—The knowledge, possessed of the attributes of the negation whose counter-entity is set aside or discarded by cognition has two relationships, (1) that related to itself and (2) that different from itself. Then the knowledge of the distinction which is the counter-entity and whose distinguishing characteristics are set aside or discarded by cognition through these two relationships is not the same knowledge of that which is absolutely real. The major term is not accepted as the counter-entity of that type and it has not as its distinguishing characteristic the indicating mark of the knowledge of that type. Hence the major term is proved.

It is not so. There the absolute reality is of the form of that knowledge and it is not possible to ward off the fallacy of

bādha (or annulment), when that (knowledge) is included in the subject. The absolute reality, which is of the form of that knowledge, exists in 'itself' through the relationship of cognizability. Its negation does not exist through that form, for there is the absence of the major term, which is a conglomeration of the counter-entities of those which are absolutely real taken as a whole and which is co-extensive with the container and the contained.

It has been argued thus:—The fallacy of *bādha* (or annulment) does not arise, as the major term is co-extensive with the knowledge of that type which is different from itself. The absolute reality, which is of the form of one knowledge, is not the absolute reality of the form of another knowledge. Thus the major term is proved.

It is not so. If it were so, it will not be in accordance with the argument advanced here. By the word, 'itself', is denoted the individuals, namely, the pot, etc. which are taken to be the subject.

It has been argued thus:—The major term is that which is co-extensive with the knowledge of that type. The distinguishing characteristic of the counter-entity, namely, distinction, is said to be co-extensive through the relationship of the container and the contained. The container has the two relationships, (1) distinction from itself and (2) the negation of the distinguishing characteristics which are not found in the counter-entity of that type which is found in itself. Thus the form of the knowledge of that type, which is different from itself, is of an absolutely real nature. Therefore the distinguishing characteristics that are not found in the counter-entity of that type is found in itself. Yet 'itself' is of an absolutely real nature. Hence the negation of both of the types stated above is co-extensive with the knowledge of that type as there is the absence of the distinction from itself. Co-extensiveness of an absolutely real nature exists as there is the relationship of the container and the contained through the two relationships stated above.

It is not so. Thus too the knowledge, which is of the absolutely real nature is taken to be the counter-entity of another

and this again (is taken to be the counter-entity of) another. Thus the fallacy of *regressus ad infinitum* arsies.

It has been argued thus: The absolute reality is only that, which is not set aside or not discarded by cognition and the major term is then the counter-entity of that type (*i.e.* absolute reality). Hence fallacy of the *regressus ad infinitum* does not arise. All those, other than itself, happen to be be counter-entity of the negation; because they are not set aside or not discarded by cognition. Their negation exist in itself as an attribute. Therefore it is simpler to introduce the clause, namely, 'not set aside or not discarded by cognition'.

It is not so. In the school of those who accept the unreality of that which is set aside or discarded by cognition, there is the settled conviction that the universe is set aside or discarded by cognition. Thus the negation of that which is set aside or discarded by cognition or the distniction from that which is set aside or discarded by cognition is found to exist in the universe and the counter-entity that is found in it (*i.e.* the universe) has not the distinguishing characteristic of the attributes; because it is not subsisting in a different substrata.

It has been argued thus: The negation of that, which is set aside or discarded by the cognition possessed of attributes and which has not the counter-entity as its substratum, is not found to have a seat in the universe. Therefore it has the charactristic of an attribute; because it is subsisting in a difierent substratum.

It is not so. As stated above there is in the universe the negation of the substratum, namely, the counter-entity or there is the distinction from the distinguishing characteristics of the attributes for the negation of that, which is set aside or discarded by the cognition possessed of attributes and which has not as its substratum, the counter-entity and which has not a seat in the universe. The clause, 'the distinguishing characteristic in its essential nature' is to be introduced in order to ward off the fallacy of *Siddha Sādhana* (*i.e.* proving the proved) when the counter-entity becomes the distinguishing characteristic in a previous moment. The negation of the type stated above is the negation of that type (*i.e.* that which is not set aside or not

discarded by cognition) and it has not as its substratum, the counter-entity. It (*i.e.* negation) becomes the distinguishing characteristic, as it subsists in a different substratum but is not the distinguishing characteristic in its essential nature.

It has been argued thus: There is the school that regards the (negation) possessed of attributes as of a different (category). (In that school) *i.e.* negation of that type (*i.e.* that which is set aside or discarded by cognition) possessed of attributes is found to exist in the *Brahman*, who is not the substratum of the counter-entity and this (negation) is not found to exist in the universe. Therefore it does not subsist in a different substratum in its essential nature.

It is not so. If it were so, the negation of that type (*i.e.* that which is set aside or discarded by cognition) possessed of attributes that have a seat in the pot, etc, becomes the distinguishing characteristic of the counter-entity that is found to exist in the cloth, etc. In order to ward off the fallacy of *Siddha Sādhana* (*i.e.* proving the proved) by advancing the argument in the form stated above the major term is taken to be the conglomeration of the counter-entities subsisting in the negation of that type (stated above). Then the fallacy of *bādha* (or annulment) arises. Yet it is not possible to ward off the fallacy of *Siddha Sādhana*, by considering the negation of cloth etc. in that which is absolutely real and also in the pot. The major term will not be proved, when the major term is taken to be the counter-entity of that type sated above (*i.e.* the negation of the cloth etc.) having as its distinguishing characteristic potness and also the absolute reality jointly. *Gadhādhara* and others have established that the attributes belonging to the counter-entity are the distingushing characteristics of the counter-entity of the negation, subsisting in a different substratum. Thus the arguments runs in this direction.

It has been argued thus: The meaning of the (definition), '(unreality is that) with regard to the substratum in which it is cognised, etc.' is that (unreality) is the counter-entity of the negation subsisting in a substratum similar to itself. Thus the fallacy of *Siddha Sādhna* (*i.e.* proving the proved) does not arise by considering the negation of the absolutely unreal

type ; because the negation has for its qualification, an existence that is co-extensive in entirety with itself and the existence that is not co-extensive in entirety is the counter-entity of either the practically real type or the absolutely real type, where the negation is of the absolutely unreal variety or the counter-entity of the absolutely real type where the negation is of a practically real variety. Thus the unreality is the counter-entity of the negation subsisting in a substratum similar to itself which is different from the counter-entity, either of an absolutely real nature or of a practical reality, of a negation which is absolutely unreal. (It is also different from) the counter-entity of the absolutely real type of a negation of a practically real variety. Suppose there is the cognition, " this pot is either of a practically real nature or of an absolutely real nature " and it is the counter-entity of the absolute negation of the absolutely unreal variety subsisting in a substratum similar to 'itself'. Then there will not be the use of the expression, 'unreality' (with regard to the pot). Suppose also there is the cognition 'this is absolutely real' and it is the counter-entity of the negation other than that of the absolutely real nature subsisting in a substratum similar, to 'itself'. Then there will not be the use of the expressions, 'this is unreal'. Hence the qualifying clause, 'different from, etc.' is included in the portion relating to the counter-entity.

It has here been stated thus: Unreality to the counter-entity is of an absolutely real variety. Thus the fallacy of *ātmāsrya* (i.e. *ignoratio elenchi*) arises, because unreality becomes related to unreality. If it is stated that (unreality) is related to that which is absolutely real and which is of the form of not being set aside or discarded by cognition then unreality as defined above (in the previous sentence), has not the distinguishing characteristic of unreality ; for the clause, 'other than that which is set aside or discarded by cognition' becomes useless. It is not so. The counter-entity of the form stated above has the qualification, namely, 'that which is being not set aside or discarded by cognition' in the same way as the antecedent negation of smoke, etc. has the qualification of smoke, etc. attached to it. And it will be possible at present to include the clause, 'that which is

absolutely real, and that is of the form of not being destroyed (by anything). The conclusion is that unreality is one of the two things, *viz.* (it is) the counter-entity of an absolutely unreal nature of the negation subsisting in a substratum similar to 'itself' or it is the counter-entity of the destructible variety of the absolute negation which subsists in a substratum similar to itself and which is of an absolutely unreal nature.

It is not so. It is essential to introduce the clause, 'the distiniction from the counter-entity of the negation of an absolutely unreal nature' in order to ward off unreality of the absolutely real nature in the *Brahman*. Yet it will be useless to intrdouce the qualifying clause, namely, 'Of.........nature' to the counter-entity.

It has been argued thus:—Suppose the clause, namely, 'Of...nature' is not introduced then there will not be the use of the expression, 'unreality' in elephants, etc. seen in a dream and the middle term, 'that which is perceivable' becomes fallacious as unreality is spoken of only by considering the negation of an unreal nature in dreams. In dreams there will not be the apprehension of the knowledge of the negation of the type of practical reality through perception, etc. as the senses have ceased all activities.

It is not possible to speak of remembrance, etc. in the case of negation (relating to objects) seen in a dream; because in negation there is the denial of the knowledge, relating to perception that is experienced before and there is the scriptural text, 'then chariots, etc.' that supports the creation of substances in dreams, as it is also essential that both the elephant seen in the dreams of the type stated above and its negation should be taken of as an absolutely unreal variety.

It is not so. It is known that elephants. etc. seen in a dream are the counter-entity of the negation of the absolutely unreal variety. There is the distiniction from the counter-entity of the type stated above, where there is the negation of that which is distinct from the counter-entity of the absolutely unreal variety and the counter-entity of the type stated above is of the absolutely unreal variety. The expression, namely, 'unreality' will be made more useful in that state, because there is apprehension of the

knowledge relating to the counter-entity of the negation of the absolutely unreal type, having for its qualification the distinction from the counter-entity of the negation of the absolutely unreal variety. Otherwise unreality will be defined as in the case of practical reality, as being the distinction from the counter-entity of the negation of the absolutely unreal variety, having for its qualification the clause stated above by introducing into that portion of the counter-entity, the clause, 'subsiting either in that of an absolutely real nature or in that practical reality'. In dreams senses cease to function. The unreality relating to the distinction from the practical reality of the type stated above will not be apprehended through perception. Thus it will not be possible to use the word, unreality. The practical reality relating to the waking state will become useful by taking into consideration the unreality.

It has been argued thus:—It will become complex to imagine a negation of the practically real variety different from the elephant, etc. seen in a dream. Therefore, unreality is mentally perceived to be related to the mutual negation of the absolutely unreal variety.

It is not so. There is the apprehension by the eyes, etc. of the knowledge, namely, 'Here, now in the waking state there is not the elephant seen in the dreams but in that (waking state) the negation of the elephant seen in dream does not manifest itself; because the (negation of the elephant) is not apprehended by the senses. It is not possible for that (negation) to manifest itself in the waking state as the fallacy of *bādha* (or annulment) arises in that (negation of the elephant, etc. seen in the dream). And also the knowledge of that (negation) will be one of erroneous perception but the negation alone of the type of practical reality, whose counter-entity is the elephant, etc. seen in a dream, is apprehended. It will not become complex, because the negation of the type of practical reality of that elephant, etc. (seen in dream) has already been determined.

It has been argued thus:—In the waking state *Caitra* (i.e. a proper name) etc. taken as a particular class will not be apprehended by the process of perception but (it will be apprehended

through perception) only in dreams as of many individuals. The negation, which has as its distinguishing characteristic that (negation of elephant, etc. seen in a dream), will not become determined being one of practical reality. It will become complex to assume that (*i.e.* the negation of elephant, etc. seen in dream) to be of practical reality and the unreality is said to have been related to the negation of the absolutely unreal type. The middle term, 'that which is perceptible', becomes fallacious by taking into consideration that *Caitra* etc. of the type stated are taken as a class, when the clause ending with 'Of...nature, etc.' is not introduced. Therefore in order to ward off this fallacy, this clause is introduced.

It is not so. The negation of the distnigushing characteristics of common attributes. etc. is detemined to be one of practical reality, because unreality will become proved by taking into consideration that (negation of the type stated above).

It has been argued thus:—In the distinguishing characteristic of the class of the type stated above, there is not the apprehension of the distinguishing characteristics of common attributes, etc. and there is no proof that (the characteristics of the common attributes) are (the characteristics) of that (class of the type stated above). Thus the negation of the general kind is the counter-entity.

It is not so. The fallacy of *apasiddhānta* (i.e. a wrong or erroneous conclusion) arises, when the identity with *sat* is not apprehended and the unreality will become proved by considering the negation of those distinguishing characteristics stated above. It is improbable that (unreality) is the counter-entity of the negation of the type of practical reality and (that it) subsists in absolute reality.

In your (*Advaitic*) school the counter-entity subsisting in absolute reality of the negation of the type of practical reality is not universally established. Hence the major term will not be proved.

It has been argued thus:—This practical reality is the definition of unreality. Here then there will not be the mistake that this major term will not be proved as the middle term will be 'that knowledge alone' when unreality is considered.

It is not so. If the definition (of unreality) is taken to be, 'This practical reality', the major term will become proved,

otherwise that statement will become improbable, when the major term is taken into consideration.

It has been argued thus:—The major term is not proved, because the absolute reality becomes the counter-entity of the negation through some other relationship or the major term will become proved by stating that the qualifying clause stated above indicates the negation of both, that devoted by practical reality and that which subsists in absolute reality.

It is not so. Thus too it is not possible to get over the fact, 'that the major term is not proved' in the school that accepts the distinguishing' characterstics of the counter-entity (of the type stated above) to be the essential nature of the counter-entity. The counter-entity of the negation of the type of practical reality and the counter-entity of the negation of the type of absolute reality that subsists in the pot etc. are the same. In the counter-entity of the type stated above, there is the absence of both the distinctions with all their qualification. Hence it is not possible to get over the fact, namely, 'The major term of the type stated above will not be proved', in the school that accepts that the distinguishing characterstics of the counter-entity are the essential nature of the counter-entity. Both the counter-entity of the negation of the type of practical reality and the counter-entity of the negation of the type of absolute reality of silver are the same, not distinct from each other. Thus too in this school it is not possible to get over the fallacy of *Siddha-Sādhana* (i.e. proving the proved). (The reason is that in this school) the distinction (from an object) is taken to be not co-extensive (with that object). The counter-entity subsisting in both, that which is absolutely unreal and that which is practically real of that negation of the type of absolute unerality is taken to be distinct from the counter-entity subsisting in one of these, namely, that which is absolutely real and that which is practically real of the negation of the type of absolute unreality, because its distinguishing characteristic is absolute unreality. You have not accepted that the distinction is not co-extensive (with the object). Yet it is not possible to get over the fallacy of *arthāntara* in the inferential reasoning under discussion now by taking into consideration the counter-entity of the negation of the type of

absolute unreality, having for its qualification, the distinction of the type stated above.

It has been argued thus:—The fallacy of *aṛathāntara* does not arise; because the major term is accepted to be the substratum denoted as the container having as its distinguishing characteristics the two distinctions of the type stated above. The distinction of the type stated above does exist, when the counter-entity of the negation of the type stated above is considered, because the distinguishing characteristic is taken to be of absolute unreality. Yet the substratum with all those qualifications (stated above) does not exist in the pot, etc. in practical reality.

It is not so. If it were so everything will become reasonable, when the major term is taken to be the only substratum denoted as the container having as its distinguishing characteristic the distinction from the counter-entity subsisting in absolute reality. Thus it is not possible to get over the difficulty, as the rest (of the clause) will become useless. The pot, etc. becomes one of absolute reality; because of (the substratum) denoted as the container having as its distinguishing characteristic, the distinction that subsists in itself (*i.e.* the container), and the pot, etc. are not taken to be the substratum denoted as the contianer having as its distinguishing characteristic absolute reality. With some difficulty the rest of the clause will be made useful, by taking into consideration the negation taken as an indivisible whole. Yet the counter-entity of the negation of the absolutely unreal type is co-extensive with the distinction that is the distinguishing characteristic of the counter-entity of the negation of the type of absolute reality. Thus it is not possible to get over the fallacy of *arthāntara*, when the inferential reasoning, that is under discussion now, is taken into consideration. There is in that substratum through that relationship its absolute negation that has the same relationship. Similarly it is not opposed to the existence of that distinction in that (substratum). Yet in the substratum of the pot, etc. its absolute negation is not found to exist and it is not possible to get over the fallacy of *arthāntara*; for in the substratun of the negation of the pot, etc. there does exist the substratum of the pot.

It has been argued thus:—The fallacy of *arthāntara*,

as stated above does not arise; because it is said that the counter-entity of the negation is co-extensive with its substratum.

It is not so. In its own substratum, its absolute negation is not found to exist. Yet the negation is taken to be the distinguishing characteristic of the counter-entity that is distinct from the substratum similar to its own substratum and it is not possible to get over the fallacy of *arthāntara* by taking into consideration (the fact) that the distinction from the counter-entity of the most general form that is distinct from that (substratum).

By this is refuted the statement, 'It is true that unreality is one of the two (statements), (1) (it is the) counter-entity of the negation of substratum similar to itself and (this counter-entity) subsists in that which is absolutely real and (2) it is the counter-entity of the absolute negation of the type of absolute unreality of the substratum similar to itself and this counter-entity subsists in that which is destructible. The fallacy fo *arthāntara* arsies without any difficulty by taking into consideration (the fact) that the pot, etc. are proved to be the counter-entity of the negation of the type of absolute unreality (and this counter-entity) subsists in that which is absolutely unreal. Thus the pot, etc. are taken to be one of absolute reality, *i.e.* of the form of not being sublated upon (as false) by cognition. Yet the fallacy of *arthāntara* does arise by taking into consideration (the fact) that the major term of the type stated above has been proved by accepting that (these pots, etc.) even the objects of destruction.

It has been argued thus:—unreality though it is an object of destruction is the counter-entity of the negation, that subsists in a substratum similar to itself (and this negation) is not of the type of the absolutely unreal nature. When it (*i.e.* unreality) is proved thus, how can the fallacy of *arthāntara* arise?

It is not so. (The pot, etc.) has a form of unreality has not been accepted by those who regard (the universe) as real but (the fact that), only, "the counter-entity of the negation subsists in a substatrum similar to itself (and this negation) is not of the type of the absolutely unreal nature", happens to be only of an unreal nature. Thus the clause. (subsisting in that which is the object of destruction) becomes useless.

(*To be Continued*)

ETHNOLOGY FOR INDIA

By Indu Bhushan Ghatak, B.A., M.R.A.S.

(Continued from Vol. XXXVI, Page 26).

MADRAS

The population is divided according to religion into Hindus, Muhammadans and Christians. The Hindus may be sub-divided into S'aivites, Vaiṣṇavites and Lingāyats. The S'aivites are most numerous in the extreme South and on the West Coast, while the Vaiṣṇavites are chiefly found in the northern districts. The Lingāyats, a sect of S'aivite puritans, derive their name from their practice of carrying about on their persons the Linga of S'iva. The Brāhmins follow different pursuits. A peculiar caste of Brāhmins called the Nāmbudri is found in Malabar. The most numerous of the hill-tribes are the Kondas and the Savars—two cognate races who inhabit the mountainous tracts of the Eastern Ghats. On the Nilgiris the best known aboriginal tribe is the Todas.

The Muhammadans are sub-divided into Labbai, Mopla, Arab, Sheikh, Sayyad, Pathan and Moghul. Labbais are the descendants of Hindu converts. All are traders by hereditary occupation, although many employ themselves as sailors and fishermen. The Moplas are the descendants of the Malayalam converts to Islam: the head of the tribe, the Rāja of Cannanore being the descendant of a fisher family in Malabar. They are a hard-working, frugal people and quite uneducated and fanatical and under the influence of religious excitement have often disturbed the public peace.

In the Travancore and Cochin states there are numerous Christians.

Todas are asmall, pastoral, very hairy tribe of South India found only on the Nilgiri hills. They are distinguished by their short, well-proportioned figures, acquiline noses, long, black, wavy hair and full beards. Their colour is light brown. Their dress consists of a single cloth which they wear like the plaid of a Scottish Highlander. The women cover the whole body with their mantle. Their sole occupation is cattle-herding and dairy-work. They practice polyandry, a woman marrying all the brothers of a family. The

Todas

proportion of females to males is about 3 to 6. Their language is a mixture of Tamil and Kanarese. The Todas worship their dairy buffaloes but they have a pantheon of other gods. The only purely religious ceremony they have is *Koṇa S'āstra*, the annual sacrifice of a male buffalo calf. Toda villages called *mands* usually consist of five buildings or huts which are of an oval, pent-shaped construction usually 10 feet high, 18 feet long and 9 feet broad. They are built of bamboos fastened with rattan and thatched. Each hut is enclosed within a wall of loose stones. The inhabitants of a *mand* are generally related and consider themselves one family. The Todas numbered 108 in the census of 1901.

The funeral dance of the Todas consists in walking backwards and forwards without variation to a howling tune of "Lahoo". A good example of prayer ritual comes from the Todas. They have two ceremonies—one is called *Etrainolkedr* which is performed immediately after death, the other is known as *Marvainolkedr* in which the relics are burnt and the ashes buried and this takes place before day-break on the morning following the *Marvainolkedr* and is known as the *Araramkedr*, the name being derived from the *Araram* or circle of stows within which the final cremation takes place. They abstain from flesh of their domestic animal—the buffalo.

The Teruvans (Malbar Coast)

The Teruvans became a class of professional weavers. They worship Bhagavati as their supreme deity. They also worship Kayaran like the Nayars. One remarkable feature that is to be noted about this caste is the entire absence of any right hand and left hand faction so characteristic of the Chatryans. Such a division is unknown in their midst and the caste is a homogeneous whole where the members can freely interdine and intermarry. In their marriage and funeral customs they are like the Nayars.

Nayars (Military Caste)

The most peculiar customs of the Nayars are (1) *Maru Makkattyam*—descent through sister's children or inheritance in the female line and (2) *Sambandham*—a loose form of union taking the place of marriage without any responsibility of the husband towards either wife or children. Among the Nayars of Malabar the family

serpent is capable of almost unlimited powers for good or evil. It is a part of household property.

Badagas (South India)

The Badagas of South India also have two separate ceremonies. The first is called *Hase Kedu* commonly known as the green funeral. The second ceremony which comes after an interval is termed the *Bara Kedu* described as the dry funeral.

Kurumbas (South India)

The Kurumbas of South India are of two types—those who live on the Nilgiri plateau, more savage, speaking the Kurumba dialect and those who live in the plains speaking Kanarase and civilised. The former are a small statured people with wild matted hair and scanty beard, sickly-looking, pot-bellied, large-mouthed with projecting jaws, prominent teeth and thick lips. Their villages are called *mottas*, groups of four or five huts built in mountain glens or forests.

CENTRAL INDIA

The plateau is inhabited by pure-blooded Rajaput races whose ancestry can be traced back for centuries with all their numerous off-shoots. The inhabitants of the low-lying country are also Rajput but their descent is mixed and as a rule the families of the plateau will have no marriage connection with them. The races of the hilly tracts are semi-civilised tribes who often flee at the mere sight of a white man and have as yet been but little affected by the Hindu religion of their Rajput rulers.

Bhils

The pure Bhil is a savage forest dweller. The Bhils are a stunted race, but well-built, active and strong, of a black colour with high cheek-bones, wide nostrils, broad noses and coarse features. Like all pre-Dravidians the hair is long and wavy. They are excellent wood-men and very hardy. They are robbers and timorous owing to ages of ill-treatment. The men are brave and when trusted are very faithful. They have oaths which not one of them will break. The most sacred is that sworn by a dog. Offerings are made to the small-pox chief Hanuman. Stone-worship is found among them. The hill-Bhils wear nothing but a loin-cloth. Their women wear a coarse robe: lowland Bhils wear a turban, coat and

waistcoat. The *Hoolu* dance (mimic fights) of the Bhil tribe is interesting. It seems to have been reduced to an amusement conducted by professionalists who go from village to village—the battle being engaged in by women with long poles on the one side and men with short cudgels on the other.

CENTRAL PROVINCES

The population of the Central Provinces and Berar is of a very diverse ethnical composition having been recruited by immigration from the countries surrounding it on all sides. There are six main divisions of the people—the pre-Dravidian tribes who formerly held the country; Hindi-speaking immigrants from the north and north-west into Sagour, Damo, the Nerbudda Valley and the open country of Mandla and Seoni: Rajasthani immigrants from Central India into Nimar, Bitul and parts of Hosangabad, Narsipur and Chhindwara: Marāṭhī-speaking immigrants from Bombay into Berar, the Marāṭhā districts and the southern tashils of Betul: the Telugu castes in the Sironcha and Chanda tashils, Chanda and the South of Bastar and the Hindi immigrants into Chhatisgarh.

The aboriginal tribe of Gonds form the largest element in the population of the Central Provinces and they were at one time the ruling power. They built large walled cities and accumulated immense treasures of gold, silver and jewels. They maintained independence fairly well against the Marāṭhās.

Gonds

The Gonds who call themselves *Koitur* or highlander are the most numerous tribe of pre-Dravidian races in India. They have a language of their own which is intermediate between Tamil and Telugu. The higher classes have been admitted into Hinduism as a pure cultivating caste but the great majority still retain the animistic beliefs, ceremonial observances and impure customs of food which are common to most of the aboriginal tribes of India.

They are fond of dancing the bison hunt, one man with skin and horns taking the part of the animal. They dance generally in pairs, with a shuffling step, the eyes on the ground, the arms close to the body and the elbows at an angle with the closed hand. In the jungles the Marias who are among the aboriginal tribes of

good origin generally follow the migratory system of tillage, clearing the jungle on selected patches and after taking crops for two or three years abandoning them for new ground. They do not use the plough nor do they possess bullocks or cows : their only agricultural implement is the long-pointed iron hoe. They are a timid, quiet, docile race and although addicted to drinking, not quarrelsome. They are very shy avoiding contact with strangers and flying to the hills on the least alarm but they bear a good character for honesty and truthfulness. They are very scantily dressed, wear a variety of trinkets with a knife. Lathis, spear, bows and arrows are the only weapons they use. Their hair is generally shaved excepting a top knot. The Marias and the Jhurias are supposed to be a sub-division of the true Gond family. All the aboriginal tribes of Balsar worship the deities of the Hindu pantheon along with their own national goddess, Dantesvari.

(*To be Concluded*)

A Useful Book for Schools, Libraries, and Students of Mysore History !

MODERN MYSORE

By Rajakarayaprasakta Rao Bahadur M. SHAMA RAO, M.A.
(*Retired Civilian of Mysore*)

A very interesting and useful book on Mysore History from the time of the Early Yadava Kings of Mysore to the trip to Europe of His Highness Sir Sri Krishnaraja Wadiyar IV; in Two Volumes

Price Rs. 10-0-0 India; £ 1-0-0 Foreign; $ 5 America

POSTAGE & PACKING EXTRA

Copies can be had from :

THE GENERAL SECRETARY,
Mythic Society, Daly Memorial Hall
Cenotaph Road, BANGALORE CITY.

STUDIES IN PLANT-MYTHS. NEW SERIES NO. XIII.

On Plants as Life-Tokens in Folk-Tales

BY THE LATE PROF. SARAT CHANDRA MITRA M.A., B.L.

IN the course of our survey of folk-tales, we often come across incidents where at the time of starting on a dangerous journey or enterprise the hero of the story plants a tree or shrub and instructs his friends or relatives that they should inspect the same from time to time and should they find the tree or shrub flourishing they should know that he is alive and prospering, but should they find it drooping or withering they should at once conclude that he is either dying or dead.

The earliest analogue of this incident is to be found in the ancient Egyptian story "*The Two Brothers*" which was written down 3200 years ago by a Theban scribe named Ennana. In this story, we find that the life or soul of the younger brother Bata, who is the hero of the tale, was deposited in the topmost flower of an acacia-tree which was growing in the Valley of the Acacias and that when this tree was cut down he died. When his elder brother Anpu placed a seed of the acacia-tree in a cup of water, Bata came to life again. Then again, when the younger brother Bata reincarnated himself in the form of a bull and went to the Pharaoh's court, and when he, in his bull-shape, was sacrificed under that king's order, two drops of that sacrificial blood fell upon the doorway of the Pharaoh's palace. These two drops of blood grew up into two Persea trees which contained the life or soul of the deceased younger brother Bata and when these two trees were cut down he died again [1].

The foregoing is an ancient instance of what is known to modern folk-lorists as the "Life-token" which we so often come across in the folk-tales of all lands. For instance, in a folk-tale, which is current in Argyllshire of Scotland, three trees grew up on the occasion of the birth of a fisherman's three sons and flourished

---

1. For a full version of this story, *Vide* The tale entitled: "*Anpu and Bata*" in *Egyptian Tales* (*Translated from the Papyri*) By W. M. Flinders Petrie, D.C.L., LL.D. In Two Volumes. London: Methuen & Co., 2895. Vol. II. Pages 36-89.

in subsequent years as their 'life-tokens'. These proved useful in the following way. For if some calamity or misfortune happened to any one of the boys his tree or "life-token" was sure to wither away[2].

Then again, in a Breton folk-tale, the life-token is a laurel-tree into the trunk of which a knife is to be struck every day by the twin brother left at home. If blood flows from the gash in the tree-trunk the absent brother is dead. This is paralleled by the incident in the aforementioned Egyptian tale of "*Anpu and Bata*" in which it is narrated that a jug of beer in Anpu's hands will froth if his younger brother Bata is dead. Americans say that if a friend at the time of leaving his home sticks a piece of a plant called "*Live for-ever*" in the ground it will indicate the fortune of the absent one. If he prospers, it will flourish ; if not it will wither or die.

Then again, the undermentioned curious custom prevails in British Guiana. On the occasion of the betrothal of young children trees are planted by the respective parties in witness of the contract, should one of these wither the child to whom it belongs will surely die[3].

Now we come to the domain of Indian folk-lore. Here we come across a Punjabi folk-tale entiled : "*Prince Lionheart and His Three Friends*[4]". In this story, it is narrated that the hero, whose name is Prince Lionheart with his three friends, a knife-grinder, a blacksmith and a carpenter, started on their travels. In the course thereof they came to a deserted city where they came across a demon whom they killed. Here Lionheart made the knife-grinder king of the city and gave him a barley-plant, telling him to tend it carefully as his life-token. He further told him that, so long as it would flourish, he might be rest assured that the hero was alive and well, if it drooped or withered, he should know that the latter was in danger and should start at once to extricate him therefrom. At the time of separating from his remaining two friends,

---

2. *Vide. An Introduction to Folk-Lore.* By M. R. Cox. New and Revised Edition. London. David Nutt. 1897. Pages 222-223.
3. *Op. cit.*
4. For a full version of this tale, see "*Tales of the Punjab Told by the People*" By F. A. Steel, London: Macmillan & Co., 1894, Pages 42-60.

the blacksmith and the carpenter, the hero similarly gave each of them a barley-plant with similar instructions. Then the hero went alone on his travels and met with various adventures. On one occasion, the three barley-plants in the possession of the three friends simultaneously snapped in two, thereby informing them that the hero, Prince Lionheart, was in danger. Consequently, all of them started with a large army, and, having arrived at the place where the hero was, rescued him from danger and brought him home safe and sound. In this case, the three barley-plants served as Prince Lionheart's life-token.

There are other Indian folk-tales in which a plant or a tree or a flower serves as the life-token of the hero or the heroine. In one story, a tree planted by the hero at the time of his departure on an adventurous journey indicates his fortune. In a second tale, a flower, while gathered, shows that the heroine is alive. If it is torn up by the roots it shows that she is dead. In a third story a lemon containing the eyes of the hero's mother serves as her life-token[5].

(1) From a careful consideration of what has been stated above, we find that men in a low plane of culture believe that the life or soul of a human being is a thing or entity which can be taken out of, or separated from his or her body and can be kept concealed in some external object which is either a plant, or a bird, or an insect or some other kind of tangible object. It is enveloped in such a mystery that no other human being knows what this external object is, nor can he go to the place where it is kept hidden for the purpose of finding it out and taking possession thereof. Therefore the well-known folk-lorist, Capt. R. C. Temple has very aptly defined "life-token" or "life-index" by saying: "Outside a person's life is an object which faithfully reflects the condition of his life: this life-index is always very difficult of access[6]".

(2) The next important fact which we glean from a careful consideration of what has been stated above is the anxiety which the mind of mankind in general has evinced from the most primitive

5. Op. cit. page 371.
6. Op. cit. page 370.

times to know the condition of a member of the community who is absent on a dangerous enterprise in some far-off land. In primitive times, there were no posts and telegraphs whereby the required intelligence could be obtained. This being so, primitive man resorted to supernatural methods for obtaining the required information. One of these was the departing member planting at the time of his starting a tree to which the latter superstitiously believed that he had communicated his life or soul, which tree as the eminent folk-lorist, Capt. R. C. Temple, says, "faithfully reflected the condition of the latter's life". Then again, it shows the primitive man's belief in the existence of some occult power or force whereby the imaginary connection between a tree or plant and a human being's life could be maintained and preserved and by means of which the news about an absent man's condition or fortune could be obtained. This primitive man's belief survives even at the present day, as will appear from the modern American's superstitious notion that if a man, who is about to start on a journey to a distant land, will, at the time of his departure, "stick in the ground, a twig or piece of the plant called "*Live-for-ever*", of which, unfortunately, the botanical name has not been given by Miss M. R. Cox, it will indicate the fortune of the absent one[7].

---

7. *Vide*. Cox's. *An Introduction to Folk-Lore* (Edition of 1897) Page 222.

Kailasa Pilgrimage of His Highness the Maharaja of Mysore

By S. SRIKANTAYA

An interesting and detailed narrative of the visit of His Highness Sir Sri Krishnaraja Wadiyar Bahadur IV, Maharaja of Mysore, to Mount Kailasa.

Price Re. 1-4-0 India; 2*sh*. 4*d*. Foreign; 65 cents America.

POSTAGE AND PACKING EXTRA

Copies can be had from :

THE GENERAL SECRETARY,

Mythic Society, Daly Memorial Hall,

Cenotaph Road, BANGALORE CITY.

REVIEWS

The Glory that was Gūrjaradeśa. Part I. The Pre-Historic West Coast. Edited By K. M. Munshi. The Mularaja Solanki Millennial Celebration Volume. Price Rs. 6—0—0.

The Glory that was Gūrjaradeśa. Part III. The Imperial Gūrjaras By K. M. Munshi. Bharatiya Vidya Memoir No. 3. Price Rs. 15—0—0.

Published by the Bharatiya Vidya Bhavan, Bombay.

THESE two volumes under review form parts of the Mularaja Solanki Millennial Celebration volume planned by the Bharatiya Vidya Bhavan at the instance of the Gujarati Sahitya Parishad. Part one deals with the pre-historic West Coast, and part three with the Imperial Gūrjaras from 550 to 1700 A.C. Part two dealing with the period of Āryan expansion and consolidation and part four dealing with Society and Cultures are yet to be Published.

We congratulate the Parishad and the Bhavan and their worthy President, K. M. Munshi, on their splendid venture and on the brilliant publications before us. The approach to the several questions before the author is comprehensive and fresh. Though purporting to deal with Gūrjara, the works survey all the material available on each subject in each epoch and sketch with a masterly touch the place occupied by the Bombay West Coast in these epochs. Prof. S. N. Wadia in his chapter on Geology of Gujarat points out that the plain of Gujarat is alluvial and has only recent geological history, and that the Rann of Cutch was once an inlet of the Arabian Sea which has now silted up by river detritus, that the oldest rock exposed in Kathiawar are the relics of "an old vast Indo-African-Australian Continent", known as Gondwana land, a geological age which has left us the rich legacy of the coal fields, while in Cutch "a broad band of marine sandstones and limestones" of Jurassic time has yielded a wide variety of species of ammonite presenting no affinities with the Jurassic of the Himālayan or other Northern regions but with the Jurassic fauna of Madagascar. The later formations here and on the main hinterland consists mainly of the Deccan trap. But hinterland has the foundation of the most ancient rocks in the earth's crust—the

Archan,—termed the *Dharwar* system in Indian geology and forming the most productive from the economic standpoint. Prof. H. D. Sankalia in his chapter on pre- and proto-history of Gujarat indicates how the stone implements found in the Sabarmati valley "point to the Gujarat Man's contact with his contemporaries to the South—Konkan, the Deccan and South India" and in South Africa. In the third chapter, D. C. Munshi traces the ancient names of the tract know now as Gujarat. It was part of the Aparānta of Indian geography of the pre-Christian era. Its three divisions went by the names of Ānarta, Sourāṣṭra and Lāṭa, later.

In his exposition of the Vedic and post-Vedic Āryan period, K. M. Munshi attacks the theory of the immigration of Āryans from elsewhere and advances the position that the Sapta-Sindhu was their original home "*devanirmata deśa*". "Migrating races look back to the land of their origin for centuries". "The Vedic Āryans, if at all they came from outside, must have lived in the Sapta-Sindhu so many centuries before the Vedic period, that they had lost all memory of an original home". He urges also that Atharva Veda, though accepted as a Veda only much later, is in substance distinctly older than Ṛgveda. In its principal elements it reflects the Vedic period for "the Ṛgveda refers to Bhṛgu, Āngirasa, Yayati, Kavi Usanas, Cyavana and other figures of the Atharvan tradition as sacred through distant memories". This line of reasoning leads him to the following interesting conclusion that "South Iran and the West Coast of India were inhabited by Varuṇa-worshipping Āryans of the Atharvan cult. They must have continued to do so long before the rise and growth of the Indra cult in the Sapta Sindhu". The Parsi exodus from Persia to India was but to an old related habitat. Munshi identifies the 'Paṇis' of the Atharvan cult described in the Ṛgveda as "greedy as wolf", "selfish and niggardly" Āryan sea-faring merchants with Phœnicians. In an interesting speculation whether 'Paṇis' has not phonetically changed into 'Vanik' and 'Bānia' Munshi also points to the common Sumerian and Atharvan Brahmana tradition of the primeval fold as indicative of the identity of Sumerian culture and the Atharvan tradition. "The Indus Valley (Pātāla) was connected with Sumer". Sumerians have been identified as

pretero-Phœnicians. The Indus Valley civilisation of Mohenjo-Daro and Harappa is older than Sumer and finds elsewhere in India have shown that the Indus valley civilisation was not confined to the Indus valley alone, but extended to the West Coast, and some interior centres also. We are next told that "The Vedic Āryans were not a race coming into but going out of Sapta-Sindhu.........As early as the third millennium B.C. the great movement of the Āryan race began.........From 4000 B.C. to 500 B.C. Āryan people in one continuous surging flood contacted the Semites, founded empires, spread their culture shaped and vitalised life......the earliest Āryan settlement cannot be remembered outside the tract made up of the lines drawn from Sumer to Kabul, from there to Haridvara and from there to Sūrparaka. This little world revolved round the axis of the Indus Valley". All this is most interesting speculation, and so far as can be done, it is amply documented. The tradition about Meru being the centre of the world may well be considered in this context owing to its phonetic affinity to Sumer.

The rest of part one deals with the Yādava genealogy and the historicity of Kṛṣṇa. These chapters are a good compendium of all that has been written or discussed so far on the matters and are fully referenced.

Part three is entirely K. M. Munshi's work. His theme here also is arrestingly original. He says, I have named this work 'Imperial Gūrjaras' advisedly. The rulers dealt with belonged to different dynasties. They had different capitals. The boundaries of their kindgoms varied......But they all came from the warrior clans who started their career between 550 and 700 A.C. in Gūrjaradeśa, of which the pivot was the region of Mount Abu. They were closely allied in blood and adventure......The ultimate source of their greatness can be traced to the upsurgence of Gūrjaradeśa, modern Marwar, under Harichandra in C. 550 and the aggressive vigour which it acquired under Nagabhaṭa I when he drove out the Arabs in C. 725 A.C; their descendants survive today under the name of Rajputs".......The language of these people 'was Gurjarī Apabhramśa'; and their "descendants now

form the resident of Rajaputana, Gujarat and Malwa". Gūrjara according to our author is not "the name of an immigrating tribe transferred to the tract where they first settled". It is the name applied to a region in the sixth century A.D. in the middle of the sixth century for the first time, with its capital at Bhillamāla. But he does not accept the Agnikula tradition which, according to him, is first mentioned by Padmagupta (974-1025 A.D.) in Navasāhasānka-carita. On the strength of the Jodhpur inscription of Pratihāra Bānka (Vikrama S'aka 894) he accepts that the Pratihāras were so called because their progenitor, Harichandra, also called Rohilladhi was a Brahmin who was at first chamberlian and then became king.

The India of Harsha, of Pratihāra Bhoja, of Paramara Bhoja (also known as Mihira Bhoja) is described in detail and the history of the various dynasties reconstructed from archæological, literary and other materials is sketched in lucid detail. But while the claim of the two Bhojas to imperial title appears reasonable, the claim advanced in respect of Siddarāja and his successors to the imperial title by the author appears feeble. Whether one agrees with his conclusions or not, the volume is richly deserving of study for its fresh outlook, and is very useful alike for the suggesting manner in which light can be thrown on the so called "Dark Age" of Indian history by a comparative study of the great mass of material which has been accumulated by the last two generations of archæologists and literary critics, and for its excellent documentation. The appendices of inscriptions and copper plates and the comparative tables of dynastic lists enhance its usefulness.

Before concluding we give a few extracts indicative of the high level of culture and the literary outlook of the period.

The Brahmin: "Pursuit of learning and culture in all its aspects was his principal function. Disciplined life devoted to idealism was his universal test".

Administration: "For all practical purposes, it remained in the hands of the same class of people or was regulated by the same traditions and canons of conduct. Purity of administration was enforced, less by official support (from above) than by the concentrated opinion of the respectable members of the community".

Ānandapāla (of Afghanistan) who had been vanquished by Maḥamūd of Ghazni and had fled to Kashmir heard that Maḥmūd was threatened by Īlak Khān the Turk and sent him the following message offering assistance: "I have been conquered by you but I do not wish another to conquer you. The tragedy of it was that Maḥmūd took the assistance, defeated Īlak Khān and with his victorious army turned out his generous ally in 1008 A.C."

Jayasiṁha's generosity to the Musulmans of Cambay. As told by Muhammad 'Awfi in *Jawāni-'u'l-Hikāyat* "some fire-worshippers instigated some infidels to attack the Musulmans of the place and their mosque. The Musulmans were attacked and eighty of them were slain, their mosque was burnt and the minaret distroyed. The Imam approached Jayasiṁha......He investigated into the matter and was satisfied......He then gave one lack of *Balotras* (local coins) to enable them to rebuild the mosque and the minaret".

Mosque at Somanath. "One ship owner, a native of Hormujadeśa with the blessings of Pāśupatācārya of the shrine of Somanatha, bought a piece of land outside the town of Somanātha and built a musjid". (1264 A.C.). A.V.R.

Modern Indian Culture. By D. P. Mukerji. Published by the India Publishers. 18, George Town, Allahabad. Price Rs. 4-12-0.

"MODERN Indian Culture is a unique social phenomenon from every point of view......A sociological point of view reveals the silent process of social change going on beneath our most prominent behaviour *viz.* nationalism. Once the nature of that process is understood, the different positive achievements of Indians in the spheres of education, literature, music and other fine arts as well as such negative activities as have enhanced the social distance between the common traditions of living and thought, fall into their places in the big design that is Modern Indian Culture. The 'nature' of the Indian Society.........is an artifice, that of an unreal class structure, and therefore, unrelated to the semina principles that one cannot fail to notice in the operation of the societal life in India until it was turned askew. How this artifice has worked is the story of this volume." So writes the

author. And his main theme is that after the advent of the British, the old Indian middle class structure was broken by socio-economic mal-adjustment and a new '*bhadralok*' came into existence as the result of land tenure reform, commercial and industrial policy and the educational system. This new middle class was not a development along historical lines, rooted in the soil. The history of this middle class whose life has been divorced from that of the masses had been characterised by "the sense of historical denial and frustration" and had shown no creative impulse. "The psychology of modern Indian Culture is thus built upon frustration and fear, romantic nostalgia and vague aspirations". The author analyses the Hindu-Moslem elements and the Pakistan demand, studies the anarchist trends and notes, however, that India has never prouced hymns of hate in the past, and that *ahimsa* is the quintessence of Indian Culture and concludes with the following sentiments :—

"The immediate problem of Indian Culture is how to eschew the hatred. The answer is :—Comprehend the spirit of Indian traditions and orient that spirit with the light of the collective life of the people...........India has so long been at the mercy of outside forces, transcendental once, world-political now. It is time that she should set about opening her own energy of which she has an ample store. India's energy is in her social composition......The middle class will have to realise, here and now, that its old role is over and that its new role is with others whom it has so long unwillingly ignored".

In our view the author has misdirected himself by looking for the strands of live culture among the '*bhadralok*' who have lived a double life all these decades, the domestic (Indian) *vis a vis* official or public (occidental), instead of in the homes and among the masses. A closer study of the strands of domestic life and life in the country-side would have given our author a true picture and a more balanced conclusion. "In religion lies the vitality of India" thundered Svami Vivekananda over fifty years ago. "Politics must be spiritualised" called out Gopala Krishna Gokhale. This has been the theme of India's effort in the

past generation and India is at the threshold of the fruition of her efforts.

On this text and under this banner, the '*bhadralok*' has been swept off its feet.

Our author says " A subject people is all surface ; its emotions cannot be deep nor can influences easily penetrate below the rind and the husk ". This is her error. The surface shows only the froth and the scorn. The deep layers have to be studied in order to trace the springs of life. All creative activity bursts forth only in periods of expansion or in a free atmosphere. And what is now dormant but very much alive will come out in all its glory with redoubled vigour and splendour in the century following India's attainment of freedom. A.V.R.

Studies in the Ancient History of Tondamandalam. By R. Sathianathier. Published by Messrs. Rochouse & Sons, Ltd. Frances Joseph Street, Madras. Price Rs. 1-4-0.

THESE two lectures were delivered under the auspices of the University of Madras as the S'aṅkara-Pārvatī Lectures 1943-44. The provision of appendices containing analytical tables, of the inscriptions on which the lectures are based, classified by periods and localities enhances the value of the publication for the student of history and for future workers. Six hundred and sixty records spread over one hundred and ninety eight places form the subject of these studies.

The first of these lectures touches on a variety of topics but the principal of them is the thesis that Toṇḍaimaṇḍalam was part of Aśōka's empire, that Pulindas should be identified with the Kuṟumbas of Toṇḍaimaṇḍalam. In the attempt to establish these, Mr. Sathianathier relies on epigraphical material, the order in which tribes or countries are mentioned in the inscriptions of Aśōka and Samudragupta, the similarity of the Mahāsabhā organisation in Toṇḍamaṇḍalam with the civic organisation founded in the Mauryan kingdom and described by Megasthenes and laid down by Kauilya, the sobriquet Dramiḍācārya given to Kauṭilya, and the long prevalence of Buddhism in Kāñchi and Toṇḍaimaṇḍalam. The second lecture deals with the Mahāsabhā records. The data

available justify the claim that "Toṇḍamaṇḍalam contains the best evidences from the local government and educational organisation of the Pallavas and of the Cōḷas". The Mahāsabhā is the "perfect type of rural self-governing institutions". The *vāriyam* (electoral) system and *Kuḍavōlai* (drawing by lot) system are both in evidence. But there is no ground yet for assuming that village self-government originated in Toṇḍamaṇḍalam or only in the time of the Pallavas. Seals recovered at Nālandā and inscriptions in Mysore and elsewhere refer to such organisations. Indian literature of earlier ages contain evidence of its widespread prevalence. The abundance of records is, however, a unique feature of Tamilnād and the subject deserves further comparative study.

A.V.R.

The Racial History of India. By Chandra Chakraberty. Published by Messrs. Vijaya Krishna Brothers, 8, Vivekananda Road, Calcutta. Price Rs. 5-0-0.

THIS is an encyclopædic work crammed with various items of information, indicating sources and suggestive for comparative study. It covers the whole field of historical knowledge relative to the races of India, from the beginning of creation as modern science knows it. The author starts "Some billions of years ago a big star, bigger than our sun, passed by our sun". He traces the origin of our planet, deals with the astronomical data and takes one through the geological ages. Then he deals with the 'Wanderings of man', commencing with anthropological data, and the different types that have entered into the make up of India's population. In this and the subsequent chapters dealing with animals and plants of Bhāratavarṣa, agriculture, metals, divisions of the country, tribes and people, social life, myths and beliefs, and government and religion, the author has brought into service a wide knowledge and a wide variety of sources and authorities, including archæological remains, monuments, inscriptions and religious works of ancient India, Babylon, Egypt, Persia, Grece, Rome and China, and Āryan, Hebrew, Arabic, Buddhist, Christian and Moslem religions and contemporary historical works of several countries. Philology, is also largely laid under cotribution. The author may

rightfully claim that he has presented all available material diligently gathered from laborious study and "attempted to discover the integral components of our racial complex with their historical background". The value of the book, however, is as a book of reference. And the generous documentation and indication of sources makes it the more useful as a guide for workers on individual questions to study the authorities afresh and from their own conclusions. A.V.R.

Nyāya Kusumāñjali of Udayanācārya (translated by Svami Ravi Tirtha) Vol. I Books. I & II. The Adyar Library Series No. 53. Price Rs. 4-0-0.

AN English translation of this monumental work on Indian theism by the greatest authority on Navya-Nyāya is most welcome. The original is a veritable 'torrent of dialectics'. The system carried analysis to its utmost limits and is built on a terminology of its own which is extremely difficult. Language is stretched to its utmost capacity, implications are dissected to the nicest finesse and every concept analysed in all its implications and expressed with meticulous precision.

With such a subject, translation is obviously a bewildering task. It has, however, been attempted with great care and fidelity. For the better understanding of the master-mind of Udayanācārya the student will eagerly await the second volume of the translation containing books 3 to 5 in which a detailed introduction with a full synopsis of contents and a complete glossary and explanation of technical terms are promised. We hope also that the promised publication of the Sanskrit text and commentary will be undertaken early and that translations of other works of this school will be published in succession. A.V.R.

The Dream of Ravan. Published by The International Book House, Ltd. Ash Lane, Bombay. Price. Rs. 2-8-0.

THIS is a mystical rendering of an alleged dream of Rāvaṇa on the night of his son, Indrajit's death on the battle-field. It is a reprint of papers printed anonymously in the Dublin University

Magazine in 1853. In the interpretation of the dream, the analysis of the world of experience with reference to the three *guṇas*, *sattva*, *rajas* and *tamas*, so clearly rendered in the Bhagavad Gita is given and also the cognition of the ultimate reality through the study of 'consciousness' in the waking, dream, dreamless sleep and the transcendent states, developed in Mandukyopanṣiad, Gaudapadakurekar and later in Pañcadaśi.

As a source of philosophic or psyochological knowledge, it has no primary value. But by its quaint setting, it doubtless attracted greater attention from the English readers of the middle of nineteenth century that the regular text books would have done. Even now it is useful in presenting these truths in a pleasing garb to a wide circle.

The book was referred to by Madame Blavatsky in the *Theosophist* for January 1880 and as mentioned by Madame Sophia Wadia, it was among G. R. S. Mead's favourite books.

A.V.R.

SANSKRIT-ENGLISH

A Glossary of Philosophical Terms (Sanskrit-English) Embracing all systems of Indian Philosophy. By C. V. Shankara Rao, M.A. Published by Sri Venkatesvara Oriental Institute, Tirupati, Price Rs. 3.

SRI Venkatesvara Oriental Institute, Tirupati, has earned the gratitude of all lovers of Sanskrit literature by publishing for the first time a glossary of philosophical terms found in all the systems of Indian philosophy. The English equivalents of the Sanskrit words is not always happy and in most places not correct to the point. Words paśu पशु and paśa पश denote the primary division in the Pāśupata School of philosophy but on page 51 paśu पशु is animal, goat, lower creature and at page 52 pāśa पाश is rope, bondage, attachment. There is no reference to the Pāśupata school. Such instances are common in the book. We trust that in the second edition such defects will be rectified.

M. B. N.

Dandanīti of Keśava Paṇḍita. Edited by V. S. Bendrey. Published by The Bharata Itihasa Samsodhaka Mandali, Poona. Price Rs. 3.

THE rise of S'ivaji is one of the romances of Indian History. Surrounded on all sides by powerful alien culture, armed with political power, the task of Śiva Chhatrapati in rescuing Mahārāśtra was super-human. He rejuvenated the spirit of Vijayanagara on the hills of Sahyadri, and proclaimed to the world, the immortal, Āryan Hindu spirit. His life was dedicated to the renovation of the *Hindūtva*. Hence his adoption of the coronation ceremony. He instructed Kes'ava Paṇdita to compose a civil and criminal procedure code for his guidance, based on ancient Hindu jurisprudence. The Bharata Itihasa Samshodak Mandal, Poona, deserves thanks for bringing to light the codes of laws adopted by S'iva Chhatrapati. The learned editor Mr. V. S. Bendrey has contributed a valuable and scholarly introduction, describing the decadent social condition of Maharāṣtra, before the rise of their new champion; and added a critical biographical account of the jurist, Keśava Paṇḍita. The index forms a useful portion of the book.

The work under review is divided into six parts. They contain merely quotations from ancient Hindu law givers. Chapter 1 describes the need for punishment, lest the wicked receive encouragement and impunity; and also the general principles governing the award of amercement. The second chapter relates the different types of theft and punishment; the third is devoted to "the injury to women, moral and physical, with appropriate punishments." The fourth chapter gives us types of injury to neighbours, by speech. *i. e.*, libel, threat etc. Physical violence and its punishment form the subject matter of the fifth chapter. Violence done in anger, haste, or pride is described in the last chapter.

Dandanīti opens with several problems. Did S'ivāji follow these ancient code of laws? Was there any departure from the system that prevailed in the Vijayanagara Empire? A comparison should also be instituted with 'Sarasvati Vilasa' the

revenue and criminal code of the thirteenth century Kākatīya Empire of Warangal.

V. R. R.

SANSKRIT

S'ri Pāñcharātra Rakṣa of S'ri Vedānta Deśika. Edited by Pandit M. Duraiswamy Iyengar and T. Venugopalacharya. The Adyar Library Series No. 36. Price Rs. 4-8-0.

THE Adyar Library has been rendering great service in publishing Indian philosophical and theological texts and translations for a long time. The publication before us is the third work of the Pāñcharātra āgama in their series. As long ago as 1916, the then Director of the Library, Dr. Otto Schrader published Ahirbudhnya Samhitā (two volumes) and a work of his own entitled "Introduction to the Pāñcharātra and Ahirbudhnya Samhitā". Harita claims for the *āgama* (also known as the *tantra*) parallel antiquity and authority with the *nigama* (the Veda). The *āgamas* enshrine the teachings of the greatest value and the highest significance. Its method of approach is *upāsana* and it is the text of the Bhāgavata or *Bhaktimārga*. It is fundamentally a *sādhana śāstra*—the science of self-realisation. It prescribes a particular way of life and practical course of self-discipline in confirmity with work-a-day world. It also governs the forms of worship performed in the home. The Pānchāyatana daily worship of the Smārthas and the worship of other *ista devatās* of others in their homes is based on the philosophical principles enshrined in the *āgamas* or *tantras*. The schools of *āgamas* vary according to the aspect of the deity held to be supreme—'S'aiva' because the name given to the supreme is 'S'iva' regarded as the World-Father, the final cause of the universe, 'S'akta' because the name given is 'S'akti' regarded as World-Mother, and 'Vaiṣṇava' because the name given is 'Viṣṇu', 'Vāsudeva', or 'Nārāyaṇa' where S'rī and Nārāyaṇa are regarded as one—World Father and Mother.

The Vaiṣṇava *āgamas* branch into *Vaikhānasa* (Vedic) and Pāñcharātra (*tāntric*). There are one hundred and eight Pāñcharātra *āgamas*, twenty-eight *S'aiva āgamas* and seventy-seven *S'akta*

āgamas and four *Vaikhānasa āgamas*. In the words of the late P. T. Srinivasa Iyengar, "the *Āgamas*, like the Upaniṣads, were ultimate development of the *Brāhmaṇas*,......They even gave the name of *Samhitā* to them, as also the name *Smṛti*......This movement gave birth to most of the later Upaniṣads which unlike the earlier ones do not denominate the Supreme Being *Parama Brahma*, but are expressly Vaiṣṇava, S'aiva or S'akta in their tone......The development of the *āgama* schools gave a great impetus to *bhakti* by concentrating the attention on one Deva—a complete self-surrender". All schools postulate the existence of three realities (or *tattvas*) viz. (1) a Supreme Being, (2) individual souls and (3) objective universe. The Pāñcharātra is so called because it is referred to in the 'Pāñcharātra Sastra of Nārāyaṇa' spoken of in *Śatapatha Brāhmaṇa* XIII-6-1 interpreted philosophically as the five manifestations of God by means of his *Para*, *Vyuja*, *Vibhava*, *Antaryāmin* and *Arcā* forms, or because it confers on one the supreme effulgence or light which removes the five 'darkness' or five 'senses' or five 'elements' and all ignorance (*Sarvāgnanāsanam*), or because S'rī Nārāyaṇa himself taught this or five rights to the five ṛṣis, Sāndilya, Aupagāyana, Maunchyayana, Kausika and Bhāradvāja or because by it, the five *śāstras*, *Sānkhya*, *Yoga*, *Vaiṣeśika*, *Nyāya* and *Mimāmsa* are put to the shade.

The present work is an authoritative exposition and vigorous vindication of the fundamental teaching of this school as also of the discipline, form of worship and way of life prescribed by it. The editors have placed devotees and students under a deep debt by their valuable critical edition, their learned *Bhūmika*, the tracing of most of the quotations to their sources. Equality before God is emphasised in this *āgama* by the prohibition of bath or other purification on account of touching any one in a temple or during a temple festival, and by condemning image worship, ignoring the presence of God in his creation and in his devotees. The acceptance as worship of Kesava, of conquest of passion, avoidance of falsehood and of injury makes the *parābhakta* a *jivanmukta* and shows that the end of the *āgama* is the same as that of the *nigama*.

A.V.R.

Samurtarchandhikarana (Atri Samhita). Edited by Raghunatha Chakravarti Bhattacarya and Mr. M. Ramakrishna Kavi. Sri Venkatesvara Oriental Series No. 6. Tirupati. Price Rs. 8.

THIS is an encyclopædic treatise on the Vaikhānasa cult, a branch of *Vaiṣṇava āgamas*. Vaikhānasa cult has been chiefly expounded by four ṛṣis, Atri, Marīci, Bhṛgu and Kāśypa. These with five others are stated to have been disciples of Vaikhānasa, another name for Brahma. This work runs in an easy verse over eighty-three chapters, giving instructions or dispelling doubts that may arise in the conduct of worship. Worship is divided into two general conceptions, *mūrta* (having shape or form, *i.e.*, image) *amūrta* (having no shape). Vedic Agni. Worship is *amūrta* but *amūrta* worship developed later for the sake of those who could not concentrate on or realise a formless supreme. As Lord S'ri Kṛṣṇa says in XII—5 of the Bhagavad Gita,

क्लेशोऽधिकतरस्तेषामव्यक्तासक्त चेतसाम् ।
अव्यक्ता हि गतिर्दुखं देहवाद्भिरवाप्यते ॥

As stated by mahārṣi Atri in chapter XI slokas 55 to 64, though the supreme deity is omnipresent and all pervasive, and it is improper to conceive of the deity as enshrined in an image, still as it is impossible to worship God in His immanent aspect, the devotee invokes (*āvāhana*) His presence in the image for purpose of worship and God manifests His power in that image out of His infinite grace towards the devotee. Conception of the deity varies according to the individual type of mind or emotion and particular shapes, colours and demeanour have their own effect on the mind of the devotee in developing particular *rasas* or emotions. The treatise before us treats of the subject in six sections *viz*. *Karṣaṇa*, *Pratiṣṭhta*, *Pūja*, *Snāpanā*, *Utsava* and *Prāyascitta*. *Karṣaṇa* deals with the selection of the site for a temple, erection of a temple, its different parts, the images, materials to be used for making them and details of their sculpture, *Pratiṣṭha* relates to the ceremonials of consecration of the deity in the images, *Puja* to the method and details of deity worship and worship on special occasions, *Snāpanā* to special baths, *Utsava* to festive processions

and *prayascitta* to purificatory or expiatory ceremonies to remove the evil effects of lapses and errors.

The *Vaikhānasa* ritual is based on the five fold conception of God Viṣṇu as Viṣṇu, Puruṣa, Satya, Acyuta and Aniruddha. Imagés are separately installed as *mulavigraha* or *dhruva* (the main one), *Snāpanā* for bath, *Kautuka* for all *arcanas* or offerings, and *Utsava* for procession. The *Dhruva* image may have one of three postures, *sthāna* (standing), *Āṣana* (sitting) or *s'ayana* (recumbent). Again each of these have one of three departments, *yōga* (serene), *bhōga* (pleasent) or *vīra* (heroic).

The entire treatise is a work of reference and is the basis for all rituals and practice in the holy shrine of S'rī Venkateśvara at Tirupati.

Valuable appendices and a useful index enhance the value of this excellent treatise.

A.V.R.

Nimbarka School of Vedanta by Dr. Umesha Misra, M.A., D.Litt. Kavya Tirtha. University of Allahabad Studies—Sanskrit Section.

Dr. Umesha Mishra has summarised in about one hundred pages the Nimbaraka School of Bhedābheda Vedānta. We know from the sūtras of Badarāyaṇa that As'maratya and Audalomi were the earliest exponents of the Bhedābheda theory. Later on they were supplemented by that of Nimbarka, Bhāskara and Yādavaprakāsa. Nimbarka has tried to blend the philosophy of S'ankara with that of Rāmānuja. On the one hand he accepts the reality of the individual soul and the universe and says that the world was created out of the will of the Lord. He accepts the various modifications of the Lord as stated in the Pañcharātra āgamas but the archa-vigraha has no place in his philosophy. On the other hand he says that *jīva* is consciousness and the *vidya* or knowledge is *upāya* which leads to the liberation of the soul from the bondage of *karma*. *Avidya*, according to him is *karma*, the fruit of which the souls enjoy here and in the world to come. But *bhakti* is not an *upāya* for the attainment of God and the realisation of the soul. In *mukti* the individual soul retains *its* individuality and does not merge in the absolute.

Dr. Umesha Mishra gives in the end of the book the differences in the readings of the Brahma-Sūtras according to Nimbarka, Rāmānuja and S'ankara. We are in need of the books of this kind

on the various systems of Indian philosophy. Dr. Umesha Mishra has made a humble beginning. We look forward to the day when short treatises on other systems on Indian philosophy are published in English.

M. B. N.

Rasaratnapradipika of Allaraja (A work dealing with the Rasa theory in Sanskrit rhetoric). For the first time critically edited with introduction, notes and appendices by R. N. Dandekar, M.A., Ph.D. Published by the Bharatiya Vidya Bhavan, Bombay. Price Rs. 5—12—0.

RASARATNAPRADIPIKA of Allarāja is a treatise in Sanskrit on *rasa* theory. The author is the son of Hammira, the ruler of Ranthambor whose regnal period was 1283-1301 A. D. He mentions Kasyapa, Kohala, Narada, Arjuna, Bharata, Anandavardhana and others, who had composed works on dramaturgy. According to him pleasure derived from the knowledge of the *Brahman* is *nitya* or eternal but pleasure derived from the object of the senses is *anitya* or non-eternal while the pleasure derived from *rasa* which is intermediate between the two is *anirvacniya* (indescribable). It is the real pleasure for all and therefore should be regarded as the essence of *samsāra*. Allarāja mentions all the nine *rasas*; but he has taken most of the materials from Bharata's Nātya S'āstra and Daśarūpaka of Dhananjaya. S'ānta *rasa*, he points out, indicates merely a state of annulment of all sorrows in the world. The editor in his excellent introduction has given a summary of the work and also a rough outline of the *rasa* theory as mentioned in books of dramaturgy. This work will be found to be a good text-book for beginners.

M. B. N.

The Riṣṭasamuccaya of Durgadeva. Critically edited with exhaustive introduction, English translation, Sanskrit Chāyā, notes, appendix, indices etc., by Dr. A. S. Gopani, M.A., Ph.D., with a foreward by Prof. H. D. Velankar. Published by the Bharatiya Vidya Bhavan. Bombay. Price Rs. 7-8-0.

ALL the religions of the world believe in certain portents and omens that fortell the death of a person. The Hindus and the Greeks have gone a step further and accept certain omens and signs that prove whether a certain mission undertaken by them will become successful or not. In the present work Durgadeva has summarised in 261 slokas the various signs that could fortell the death of a person according to Jainism. He divides these portents or *Riṣṭas* into three parts, *pinḍastha*, *padastha* and *rupastha*. Of these the first deals with the signs that appear in the human

body. The second treats of certain omens outside the body. In the third are included the shadows and the dreams.

Durgadeva is a digambara Jaina Sanyasin, who lived in the eleventh century A. C. and has written this work in the Jaini Souraseni dialect. He appears to have written this work in a hurry as signs of his impending death were visible to him, as can be seen in sloka 243 of the work.

Dr. A. S. Gopani in his excellent introduction has treated this topic of *riṣṭas* in detail. His English translation and explanatory notes have been included here. The appendix and the exhaustive bibliography at the end of the book will add to the usefulness of the work. Prof. Velankar has rightly remarked that the publication will be highly appreciated and will bring credit to both the editor and the publisher.

M. B. N.

TAMIL

Tirukkural Kamattupal. Kalingar and Paripperumal Commentaries. By Vidvan T. P. Palaniappa Pillai, B.O.L. Published by Sri Venkatesvara Oriental Institute. Tirupati. Price Rs. 4.

TIRUKKURAL, the ancient Tamil classic has been published so far with the commentaries of Parimēlaḻagar and Manakkuḍavar. There are eight other commentaries of the same work. Their names are given in the following verse :

" தருமர் மணக்குடவர் தாமத்தர் நச்சர்
பரிமே லழகர் பருதி—திருமலையர்
மல்லர் பரிப்பெருமாள் காலிங்கர் வள்ளுவர்நூற்
கெல்லையுரை செய்தா ரிவர்."

Of these the Venkatesvara Oriental Institute has published for the first time the commentaries of Kalingar and Paripperumal on the third section of the work, known as Kamattupal. These two commentaries are more ancient than the two well-known commentaries of the same work. Mr. T. P. Palaniappa Pillai in his introduction has discussed about their dates. Of these commentaries, Kalingar is not available for the first thirty-one adhikaraṇas. These works, when complete, will throw much light on Maṇakkuḍavar and will be helpful for the study of Tirukkural. Our thanks are due to the Venkatesvara Oriental Institute, Tirupati and we await eagerly the publication of the other sections.

M. B. N.

NOTICE

The Mythic Society having been registered as an Associate Society of the Royal Asiatic Society of Great Britain and Ireland, Rule 105 of the Rules of that Society governing the privileges of Members of Associate Societies is published for information :—

Rule 105.—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA

General Secretary and Treasurer

THE ARYAN PATH

Editor: SOPHIA WADIA

STANDS FOR IDEALISTIC AND CULTURAL AIMS

IDEALS free from Sectarianism. DISCUSSIONS free from Politics.
CULTURE free from National or Racial Bias.

PRINCIPAL CONTENTS FOR OCTOBER

I Meet Lin Yutang	... S. CHANDRASEKHAR
A Statement of Belief	... J. D. BERESFORD
Poetic Creation & Criticism	... V. SITARAMIAH
Pacifism, Politics & America	... HERVEY WESCOTT
Modern Science & Modern Morals	... A. M. LOW
A New Critique of Theism :—III :— Avyaktha and Vyaktha and the Evolutionary Theory	... P. CHENCHIAH
The Didactic in the Art of Dickens	... M. A. RUCKMINI

Annual Subscription Rs. 6. *Single Copy As. 12.*

Editorial Office ; "Aryasangha," Malabar Hill, Bombay.

Managerial Office : "Gappule Building," Raopura, Baroda.

INDIAN CULTURE ESSAY COMPETITION

THE BHARATIYA VIDYA BHAVAN invites original essays on any aspect of Bharatiya Samskriti (Indian Culture) written in Sanskrit, Hindi or English for the annual Essay Competitions which have been started in 1942. This year six gold medals (each of the value of Rs. 150) and six silver medals (each of the value of Rs. 25) are to be awarded. One gold medal and one silver medal will be awarded to the best and second best essay respectively received under each of the groups mentioned below. The branches of study given below in brackets are neither exhaustive divisions of the groups nor topics for essays in themselves, but are intended only to give a general idea of each group to a layman.

(1) Religion and Philosophy (Buddhistic, Jaina, Nyaya-Vaisheshika, Samkhyayoga, Vedanta, Mimamsa, Vyakarana etc.).

(2) Art and Architecture (Brahmanical, Buddhist, Jaina, etc.).

(3) Languages, Literature (Sanskrit, Prakrit, Apabhramsha, Modern Indian Vernaculars, etc.), Linguistics and Literary Criticisms.

(4) History (Political).

(5) Social and Economic Order.

(6) One gold and one silver medal have been specially donated for the best and next best essay on "Bhagavad Gita and Life".

CONDITIONS

1. The essays must be submitted by the end of November, 1946.

2. Each essay must cover approximately 150 pages of foolscap sheets typed in double spacing (Single side only).

3. The copyright of the gold medal essays will vest in the Bhavan subject to minor privileges to the author.

4. The manuscript which should have temporary binding must bear the nom-de-plume of the contributor on the cover page and strict care should be taken to avoid disclosing the identity of the contributor. A sealed envelope bearing the nom-de plume of the competitor on the outside and containing a slip giving his name and full address as also the nom-de plume should be sent along with each essay.

5. Each contributor is allowed to choose the subject he prefers.

6. The decision of the judges selected by the Bhavan will be final.

7. Though every care will be taken of the MSS. no responsibility attaches to the Bhavan in respect of them and authors are advised to keep duplicate copies with them.

BHARATIYA VIDYA BHAVAN
Chowpatty Road, Bombay 7.

J. H. DAVE
Hon. Registrar.

The Mythic Society

(Founded in 1909)

The Society promotes the study of the sciences of Archæology, Anthropology, Art, Architecture, Ethnology, Folk-lore, History, Philosophy, Religion and other allied subjects more particularly in Mysore and Southern India and stimulates research in the above subjects.

The activities of the Society are:

(*a*) To publish a Quarterly containing original research articles on subjects connected with the objects of the Society and the transactions of the Society, (*b*) to arrange for lectures from eminent scholars, and (*c*) to maintain a library and a free reading room.

Privileges of membership:

(*a*) Free supply of the journal, (*b*) use of the library and reading room, (*c*) lectures, intimation of which will be given to members in Bangalore, (*d*) to bring their friends to lectures, (*e*) to purchase the publications of the Society at a discount of $6\frac{1}{4}$%, (*f*) to have the privilege of Rules 105 of the Rules of the Royal Asiatic Society of Great Britain and Ireland, and (*g*) to vote at the Annual Meeting.

Contributions are accepted from all scholars on subjects connected with our objects. They must be type written or legibly written on one side of the paper only. Contributors are entitled to fifteen reprints of their contributions free of cost.

Book on Indology are reviewed in the Quarterly. All books intended for review may be sent to the Editor.

Advertisement charges, etc. may be obtained on application to the Editor.

Membership Subscription:

Rs. 5—0—0, or 10 shillings, or $ 2·50 per year.

Rs. 100—0—0 or £ 10—0—0 or $ 50 Life-membership.

Special Numbers of the Journal:

The Silver Jubilee Volume	**Rs. 6-12-0.**	Packing and Postage Extra.
Sri Krishnaraja Memorial Number	**Rs. 4-0-0**	

Further details can be had from:

The General Secretary and Treasurer

THE MYTHIC SOCIETY

Daly Memorial Hall

Cenotaph Road

Bangalore City.

PUBLICATIONS & REPRINTS

FOR SALE

		Rs.	A.	s.	d.	$. cts.
1.	Catalogue of Books in the Mythic Society Library (1925) ...	0	10	1	2	0.30
2.	Supplement to above (June 30, 1930) ...	0	8	10	0	0.25
3.	Nos. 1 and 2 together	1	0	2	0	0.50
4.	Essay on Gunadhya and the Bṛhatkatha, by A. M. Tabard pp. 1—42 ...	1	0	2	0	0.50
5.	Do do pp. 1—92 ...	1	8	3	0	0.75
6.	Do do complete, pp. 1—228	5	0	10	0	2.50
7.	Kannada Passages in the Oxyrhyncus Papyri, No. 413, by S. Srikantaya ...	1	0	2	0	0.50
8.	Indian Music, by D. B. Ramachandra Mudaliar	0	6	0	6	0.35
9.	Asvatthaman (by Sri): A Critical Study, by S. Srikantaya	0	12	1	4	0.55
10.	The Birthplace of Buddha, by A. M. Tabard ...	1	0	2	0	0.50
11.	The Exploits of King Kampila and Kumara Ramanātha, by M. H. Rama Sharma ...	2	0	4	0	1.00
12.	The Solar Signs in Indian Literature, by B. V. Kameswara Ayyar ...	0	4	0	6	0.12
13.	Kailasa Pilgrimage of His Highness the Maharaja of Mysore, by S. Srikantaya ...	1	4	2	4	0.65
14.	Heavenly Mansions of the Hindus, by S. Srikantaya	2	8	5	0	1.25
15.	Founders of Vijayanagara, by S. Srikantaya ...	5	0	10	0	2.50
16.	Modern Mysore, by M. Shama Rao, Two Vols.	10	0	20	0	5.00
17.	Report of the Gilgit Excavation in 1938, by M. S. Kaul Sastri	1	8	3	0	0.75
18.	Proceedings of the Annual Meetings of the Mythic Society, XIII and onwards each	0	4	0	6	0.12
19.	Balacarita, by Prof. K. R. Pisharoti, M.A. ...	0	6	0	6	0.35
20.	Sri Krishnaraja Wadiyar IV, by S. Srikantaya	1	0	2	0	0.50
21.	Talk with the Planchette ...	2	0	4	0	1.00
22.	Index to QJMS. Each Volume from Vol. XVI & onwards ...	0	4	0	6	0.12
23.	Back Numbers of the QJMS Vols. I to VII & X onwards ... per Volume	8	0	16	0	4.00
24.	Do do per Issue (If available)	2	8	4	8	1.30

(Packing, Postage, etc. Extra)

Can be had from—

The Secretary & Treasurer
Mythic Society
Daly Memorial Hall, Cenotaph Road,
Bangalore City.

London Agents :—
Messrs. ARTHUR PROBSTHIAN,
41, Great Russel Street, London, W.C.I.

Modi Power Printing Works, Bangalore City.